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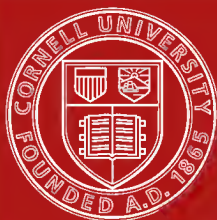
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**THE TUDOR
TRANSLATIONS**

EDITED BY
W. E. HENLEY

XXXV

THE
ENGLISH BIBLE

TRANSLATED OUT OF THE ORIGINAL
TONGUES BY THE COMMANDMENT OF
KING JAMES THE FIRST

ANNO 1611

VOLUME III
JOB TO SONG OF SOLOMON



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THE BOOKE OF IOB

CHAPTER I



HERE was a man in the land of Uz, whose name was Iob, and that man was perfect and upright, and one that feared God, and eschewed evill. And there were borne unto him seven sonnes, and three daughters. His substance also was seven thousand sheepe, and three thousand camels, and five hundred yoke of oxen, and five hundred shee asses, and a

The holinesse, riches, and religious care of Iob for his children.

very great houshold; so that this man was the greatest of all the men of the East. And his sonnes went and feasted in their houses, every one his day, and sent and called for their three sisters, to eate and to drinke with them. And it was so, when the dayes of their feasting were gone about, that Iob sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: For Iob said, It may be that my sonnes have sinned, and cursed God in their hearts: Thus did Iob continually.

Now there was a day, when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and sayde, From going to and fro in the earth, and from walking up and downe in it. And the LORD said unto Satan, Hast thou considered my servant Iob, that there is none like him in the earth? a perfect and an upright man, one that feareth God, and escheweth evill? Then Satan answered the LORD, and sayd, Doeth Iob feare God for nought? hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the worke of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that hee hath is in thy power, onely upon

Satan appearing before God, by calumnia-tion obtaineth leave to tempt Iob.

IOB

CHAPTER I

Understanding
of the losse of
his goods and
children, in
his mourning
hee blesseth
God.

himselfe put not forth thine hand. So Satan went forth from the presence of the LORD.

And there was a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house: and there came a messenger unto Iob, and said, The oxen were plowing, and the asses feeding beside them, and the Sabeans fell upon them, and tooke them away: yea they have slaine the servants with the edge of the sword, and I onely am escaped alone, to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheepe, and the servants, and consumed them, and I onely am escaped alone, to tell thee. While he was yet speaking, there came also another, and said, The Caldeans made out three bands, and fell upon the camels, and have caried them away, yea, and slaine the servants with the edge of the sword, and I onely am escaped alone, to tell thee. While he was yet speaking, there came also another, and said, Thy sonnes, and thy daughters, were eating and drinking wine in their eldest brothers house. And beholde, there came a great winde from the wildernes, and smote the foure corners of the house, and it fell upon the yong men, and they are dead, and I onely am escaped alone to tell thee. Then Iob arose, and rent his mantle, and shaved his head, and fell downe upon the ground and worshipped, and said, Naked came I out of my mothers wombe, and naked shall I returne thither: the LORD gave, and the LORD hath taken away, blessed be the Name of the LORD. In all this Iob sinned not, nor charged God foolishly.

CHAPTER II

Satan appearing
againe
before God,
obtaineth
further leave
to tempt Iob.

AGAINE there was a day when the sonnes of God came to present themselves before the LORD, and Satan came also among them to present himselfe before the LORD. And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and downe in it. And the LORD said unto Satan, Hast thou considered my servant Iob, that there is none like him in the earth; a perfect and an upright man, one that feareth God, and escheweth evill? and still hee holdeth fast his integritie, although thou moovedst mee against him, to destroy him without cause. And Satan answered the LORD, and said, Skinne for skinne, yea all that a man hath, will hee give for his life. But pnt forth thine hand now, and touch

I O B

his bone and his flesh, and he will curse thee to thy face. And the LORD said unto Satan, Behold, hee is in thine hand, but save his life. CHAPTER II

So went Satan forth from the presence of the LORD, and smote Iob with sore biles, from the sole of his foote unto his crowne. And hee tooke him a potsheard to scrape himselfe withall; and hee sate downe among the ashes. He smiteth his wife, mooving him with sore boiles.

Then saide his wife unto him, Doest thou still reteine thine integritie? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh; what? shall wee receive good at the hand of God, and shall wee not receive evil? In all this did not Iob sinne with his lippes. Iob reproveth his wife, mooving him to curse God.

Now when Iobs three friends heard of all this evil, that was come upon him, they came every one from his owne place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to mourne with him, and to comfort him. And when they lift up their eyes afarre off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heades toward heaven. So they sate downe with him upon the ground seven dayes, and seven nights, and none spake a word unto him; for they saw that his griefe was very great. His three friends console with him in silence.

CHAPTER III

AFTER this, opened Iob his mouth, and cursed his day. And Iob spake, and said, Iob curseth the day, and services of his hirth.

LET the day perish, wherein I was borne,
And the night in which it was said, There is a
man-childe conceived.

Let that day bee darkenesse,
Let not God regard it from above,
Neither let the light shine upon it.
Let darkenes and the shadowe of death staine it,
Let a cloud dwell upon it,
Let the blacknes of the day terrifie it.
As for that night, let darkenesse seaze upon it,
Let it not be ioyned unto the dayes of the yeere,
Let it not come into the number of the moneths.
Loe, let that night be solitarie,
Let no ioyfull voice come therein.
Let them curse it that curse the day,

IOB

CHAPTER III

Who are ready to raise up their mourning.
1. Let the starres of the twilight thereof be darke,
2. Let it looke for light, but have none,
3. Neither let it see the dawning of the day:
4. Because it shut not up the doores of my mothers wombe, 5.
6. Nor hid sorrowe from mine eyes.
7. Why died I not from the wombe?
8. Why did I not give up the ghost when I came out of the
bellie? 62

The ease of
death.

Why did the knees prevent mee?
Or why the breasts, that I should sucke?
For now should I have lien still and beene quiet,
I should have slept; then had I bene at rest,
With Kings and counsellors of the earth,
Which built desolate places for themselves,
Or with Princes that had golde,
Who filled their houses with silver:
Or as an hidden untimely birth, I had not bene;
As infants which never saw light.
There the wicked cease from troubling:
And there the wearie be at rest.
There the prisoners rest together,
They heare not the voice of the oppressour.
The small and great are there,
And the servant is free from his master.

He complaineth
of life, because
of his anguish.

Wherefore is light given to him that is in misery, 50
And life unto the bitter in soule?
Which long for death, but it commeth not,
And dig for it more then for hid treasures:
Which reioice exceedingly,
And are glad when they can finde the grave?
Why is light given to a man, whose way is hid,
And whom God hath hedged in?
For my sighing commeth before I eate,
And my roarings are powred out like the waters.
For the thing which I greatly feared is come upon me,
And that which I was afraid of, is come unto me.
I was not in safetie, neither had I rest, neither was I quiet:
Yet trouble came.

IOB

CHAPTER III

CHAPTER III

THEN Eliphaz the Temanite answered, and said,

IF we assay to commune with thee, wilt thou be
grieved?

But who can withhold himselfe from speaking?

Beholde, Thou hast instructed many,
And thou hast strengthened the weake hands.
Thy words have upholden him that was falling,
And thou hast strengthened the feeble knees.
But now it is come upon thee, and thou faintest,
It toucheth thee, and thou art troubled.

Is not this thy feare, thy confidence;
The uprightness of thy wayes and thy hope?

Remember, I pray thee, who ever perished, being innocent? Or where were the righteous cut off?

Even as I have seene, they that plow iniquity,
And sow wickednesse, reape the same.

By the blast of God they perish,
And by the breath of his nostrils¹ are they consumed.

The roaring of the Lyon, and the voice of the fierce Lyon,
And the teeth of the yong Lyons are broken.

The old Lyon perisheth for lacke of pray,
And the stout Lyons whelpes are scattered abroad.

Nowe a thing was secretly brought to me,
And mine eare received a litle thereof.

In thoughts from the visions of the night,
When deepe sleepe falleth on men:

Feare came upon me, and trembling,
Which made all my bones to shake.

Then a spirit passed before my face:
The haire of my flesh stood up.

It stood still, but I could not discerne the forme thereof:

An image was before mine eyes,
There was silence, and I heard a voyce, saying,

Shall mortall man be more iust then God?
Shall a man bee more pure then his maker?

Behold, hee put no trust in his servants;

And his Angels hee charged with folly:

Howe much lesse on them that dwell in houses of clay,
Whose foundation is in the dust,

¹ That is, by his anger.

Eliphaz re-
prooveth Iob
for want of
religion.

He teacheth
Gods iudge-
ments to bee
not for the
righteous, but
for the wicked.

His fearefull
vision, to
humble the
excellencie of
Creatures be-
fore God.

IOB

CHAPTER III

Which are crushed before the moth.
They are destroyed from morning to evening :
They perish for ever, without any regarding it.
Doeth not their excellencie which is in them, goe away ?
They die, even without wisdom.

CHAPTER V

The harme of
inconsidera-
tion.

The ende of
the wicked is
misery.

God is to be
regarded in
affliction.

CALL now, if there be any that wil answere thee,
And to which of the Saints wilt thou turne ?
For wrath killeth the foolish man,
And envy slayeth the silly one.
I have seene the foolish taking roote :
But suddenly I cursed his habitation.
His children are farre from safetie,
And they are crushed in the gate,
Neither is there any to deliver them.
Whose harvest the hungry eateth up,
And taketh it even out of the thorns,
And the robber swalloweth up their substance.
Although affliction commeth not forth of the dust,
Neither doeth trouble spring out of the ground :
Yet man is borne unto trouble,
As the sparkes flie upward.
I would seeke unto God,
And unto God would I commit my cause :
Which doth great things and unsearchable :
Marveilous things without number.
Who giveth raine upon the earth,
And sendeth waters upon the fields :
To set up on high those that be low ;
That those which mourne, may be exalted to safetie.
Hee disappointeth the devices of the craftie,
So that their hands cannot performe their enterprise.
He taketh the wise in their owne craftinesse :
And the counsell of the froward is caried headlong.
They meete with darkenesse in the day time,
And grope in the noone day as in the night.
But he saveth the poore from the sword, from their mouth,
And from the hand of the mightie.
So the poore hath hope,
And iniquitie stoppeth her mouth.
Behold, happy is the man whom God correcteth :

I O B

Therefore despise not thou the chastening of the Almighty. **CHAPTER**
For he maketh sore, and bindeth up : **V**
He woundeth, and his hands make whole.
Hee shall deliver thee in sixe troubles,
Yea in seven there shall no evill touch thee.
In famine he shall redeeme thee from death :
And in warre from the power of the sword.
Thou shalt be hidde from the scourge of the tongue :
Neither shalt thou be afraid of destruction, when
it commeth.

The happy
ende of Gods
correction.

At destruction and famine thou shalt laugh :
Neither shalt thou be afraid of the beasts of the earth.
For thou shalt be in league with the stones of the field :
And the beasts of the field shall be at peace with thee.
And thou shalt know that thy tabernacle shall bee in
peace ;
And thou shalt visite thy habitation, and shalt not sinne.
Thou shalt know also that thy seede shalbe great,
And thine offspring as the grasse of the earth.
Thou shalt come to thy grave in a full age,
Like as a shocke of corne commeth in, in his season.
Loe this, wee have searched it, so it is ;
Hearc it, and know thou it for thy good.

CHAPTER VI

But Iob answered, and sayd,

OH that my griefe were throughly weighd,
And my calamitie layd in the balances together.
For now it would be heavier then the sand of the sea,
Therefore my words are swallowed up.¹
For the arrowes of the Almighty are within me,
The poyson whereof drinketh up my spirit :
The terrors of God doe set themselves in aray against mee.
Doeth the wilde asse bray when he hath grasse ?
Or loweth the oxe over his fodder ?
Can that which is unsavery, bee eaten without salt ?
Or is there any taste in the white of an egge ?
The things that my soule refused to touch,
Are as my sorrowfull meat.
O that I might have my request !
And that God would graunt mee the thing that I long for !

Iob sheweth
that his com-
plaints are not
causelesse.

¹ That is, I want words to expresse my griefe.

IOB

CHAPTER VI

Hee wisheth
for death,
wherein he
is assured of
comfort.

He reproveth
his friends of
unkindnesse.

Even that it would please God to destroy mee,
That he would let loose his hand, and cut me off.
Then should I yet have comfort,
Yea I would harden my selfe in sorrow ; let him not spare,
For I have not concealed the words of the holy One.
What is my strength, that I should hope ?
And what is mine ende, that I should prolong my life ?
Is my strength the strength of stones ?
Or is my flesh of brasse ?
Is not my helpe in me ?
And is wisdome driven quite from me ?
To him that is afflicted, pitie should be shewed from his
friend ;
But he forsaketh the feare of the Almighty.
My brethren have delt deceitfully as a brooke,
And as the streame of brookes they passe away,
Which are blackish by reason of the yce,
And wherein the snow is hid :
What time they waxe warme, they vanish :
When it is hot, they are consumed out of their place.
The pathes of their way are turned aside ;
They goe to nothing, and perish.
The troupes of Tema looked,
The companies of Sheba waited for them.
They were confounded because they had hoped ;
They came thither, and were ashamed.
For now ye are nothing ;
Ye see my casting downe, and are afraid.
Did I say, Bring unto mee ?
Or give a reward for me of your substance ?
Or deliver me from the enemies hand,
Or redeeme me from the hand of the mighty ?
Teach me, and I will hold my tongue :
And cause mee to understand wherein I have erred.
How forcible are right wordes ?
But what doeth your arguing reprove ?
Do ye imagine to reprove words,
And the speeches of one that is desperate, which are as
winde ?
Yea, ye overwhelme the fatherlesse,
And you digge a pit for your friend.
Now therefore be content, looke upon mee,
For it is evident unto you, if I lie.

IOB

Returne, I pray you, let it not be iniquitie ;
Yea returne againe : my righteousnesse is in it.¹
Is there iniquitie in my tongue ?
Cannot my taste discerne perverse things ?

CHAPTER VI

CHAPTER VII

IS there not an appointed time to man upon earth ?
Are not his dayes also like the dayes of an hireling ?
As a servant earnestly desireth the shadow,
And as an hireling looketh for the reward of his worke :
So am I made to possesse moneths of vanitie,
And wearisome nights are appointed to me.
When I lie downe, I say,
When shall I arise, and the night be gone ?
And I am full of tossings to and fro, unto the dawning
of the day.

Iob excuseth
his desire
of death.

My flesh is cloathed with wormes and clods of dust,
My skinne is broken, and become loathsome.
My dayes are swifter then a weavers shuttle,
And are spent without hope.
O remember that my life is winde :
Mine eye shall no more see² good.
The eye of him that hath seene me, shall see mee no more :
Thine eyes are upon me, and I am not.³
As the cloud is consumed and vanisheth away :
So he that goeth downe to the grave, shall come up no
more.

Hee shall returne no more to his house :
Neither shall his place know him any more.
Therefore I will not refraine my mouth,
I wil speake in the anguish of my spirit,
I will complaine in the bitterness of my soule.

Am I a sea, or a whale,
That thou settest a watch over me ?
When I say, My bed shal comfort me,
My couch shall ease my complaint :
Then thou skarest mee with dreames,
And terrifiest me through visions.
So that my soule chooseth strangling :
And death rather then my life.

He complaineth
of his owne
restlesnesse,

¹ That is, in this matter.

² To see, that is, to enjoy.

³ That is, I can live no longer.

IOB

CHAPTER VII

and Gods
watchfulnesse.

I loath it, I would not live alway :
Let me alone, for my dayes are vanitie.
What is man, that thou shouldest magnifie him ?
And that thou shouldest set thine heart upon him ?
And that thou shouldest visite him every morning,
And trie him every moment ?
How long wilt thou not depart from me ?
Nor let me alone till I swallow downe my spittle ?
I have sinned, what shall I doe unto thee, O thou preserver of men ?
Why hast thou set me as a mark against thee,
So that I am a burden to my selfe ?
And why doest thou not pardon my transgression, and take away mine iniquitie ?
For now shall I sleepe in the dust,
And thou shalt seeke me in the morning, but I shall not be.

CHAPTER VIII

Bildad sheweth **THEN** answered Bildad the Shuhite, and said,
Gods iustice,
in dealing with
men according
to their workes.

HOW long wilt thou speake these things ?
And how long shall the wordes of thy mouth be
like a strong wind ?
Doth God pervert iudgement ?
Or doth the Almightye pervert iustice ?
If thy children have sinned against him,
And he have cast them away for their transgression :
If thou wouldest seeke unto God betimes,
And make thy supplication to the Almightye :
If thou wert pure and upright,
Surely now he would awake for thee,
And make the habitation of thy righteousnes prosperous.
Though thy beginning was small,
Yet thy latter end should greatly increase.
For enquire, I pray thee, of the former age,
And prepare thy selfe to the search of their fathers.
(For we are but of yesterday, and know nothing,
Because our dayes upon earth are a shadow.)
Shall not they teach thee, and tell thee,
And utter words out of their heart ?
Can the rush growe up without myre ?
Can the flag growe without water ?
Whilst it is yet in his greenesse, and not cut downe,

He alledgeth
antiquitie to
prove the cer-
taine destruc-
tion of the
Hypocrite.

IOB

It withereth before any other herbe.
So are the paths of all that forget God,
And the hypocrites hope shall perish :
Whose hope shall be cut off,
And whose trust shall be a spiders web.
He shall leane upon his house, but it shall not stand :
He shal hold it fast, but it shall not endure.
He is greene before the sunne,
And his branch shooteth forth in his garden.
His roots are wrapped about the heape,
And seeth the place of stones.
If he destroy him from his place,
Then it shal denie him, saying, I have not seene thee.
Beholde, this is the ioy of his way,
And out of the earth shall others grow.
Behold, God will not cast away a perfect man,
Neither will hee helpe the evill doers :
Till he fill thy mouth with laughing,
And thy lips with reioycing.
They that hate thee shall be clothed with shame,
And the dwelling place of the wicked shall come to nought.

CHAPTER VIII

Hee applieth
Gods iust dealing
to Iob.

CHAPTER IX

THEN Iob answered, and said,

I KNOW it is so of a trueth :
But howe should man be iust with God.
If he will contend with him,
He cannot answere him one of a thousand.
He is wise in heart, and mightie in strength :
Who hath hardened himselfe against him, and hath
prospered ?
Which removeth the mountains, and they know not :
Which overturneth them in his anger :
Which shaketh the earth out of her place,
And the pillars thereof tremble :
Which commandeth the Sunne, and it riseth not :
And sealeth up the starres.
Which alone spreadeth out the heavens,
And treadeth upon the waves of the Sea.
Which maketh Arcturus, Orion and Pleiades,
And the chambers of the South.
Which doeth great things past finding out,

Iob acknow-
ledging Gods
iustice, sheweth
there is no con-
tending with
him.

IOB

CHAPTER IX

Yea and wonders without number.
Loe, hee goeth by me, and I see him not :
He passeth on also, but I perceive him not.
Behold, he taketh away, who can hinder him ?
Who will say unto him, What doest thou ?
If God will not withdraw his anger,
The proud helpers doe stoupe under him.
How much lesse shall I answere him,
And choose out my words to reason with him ?
Whom, though I were righteous, yet would I not answere,
But I would make supplication to my Iudge.
If I had called, and he had answered me,
Yet would I not beleeve that he had hearkened unto my
voice :
For he breaketh me with a tempest,
And multiplieth my wounds without cause.
Hee will not suffer me to take my breath,
But filleth me with bitternesse.
If I speake of strength, loe, hee is strong :
And if of iudgement, who shall set me a time to pleade ?
If I iustifie my selfe, mine owne mouth shall condemne me :
If I say, I am perfect, it shall also proove me perverse.
Though I were perfect, yet would I not know my soule :
I would despise my life.
This is one thing, therefore I said it ;
He destroyeth the perfect and the wicked.
If the scourge slay suddenly,
Hee will laugh at the triall of the innocent.
The earth is given into the hand of the wicked :
He covereth the faces of the Iudges thereof ;
If not, where, and who is hee ?
Now my dayes are swifter then a Poste :
They flee away, they see no good.
They are passed away as the swift ships :
As the Eagle that hasteth to the pray.
If I say, I will not forget my complaint,
I will leave off my heavinesse, and comfort my selfe.
I am afraid of all my sorrowes,
I know that thou wilt not holde me innocent.
If I be wicked, why then labour I in vaine ?
If I wash my selfe with snow water,
And make my handes never so cleane :
Yet shalt thou plunge me in the ditch,

Mans inno-
cencie is not
to be con-
demned by
afflictions.

IOB

CHAPTER IX

And mine owne clothes shall abhorre me.
For he is not a man as I am, that I should answere him,
And we should come together in iudgement.
Neither is there any dayes-man betwixt us,
That might lay his hand upon us both.
Let him take his rodde away from me,
And let not his feare terrifie me :
Then would I speake, and not feare him ;
But it is not so with me.

CHAPTER X

MY soule is weary of my life,
I will leave my complaint upon my selfe ;
I will speake in the bitterness of my soule.
I will say unto God, Doe not condemne mee ;
Shewe me wherefore thou contendest with me.
Is it good unto thee, that thou shouldest oppresse ?
That thou shouldest despise the worke of thine hands ?
And shine upon the counsell of the wicked ?
Hast thou eyes of flesh ?
Or seest thou as man seeth ?
Are thy dayes as the dayes of man ?
Are thy yeeres as mans dayes,
That thou enquirest after mine iniquitie,
And searchest after my sinne ?
Thou knowest that I am not wicked,
And there is none that can deliver out of thine hand.
Thine hands have made me and fashioned me together
round about ;
Yet thou doest destroy me.
Remember, I beseech thee, that thou hast made me as
the clay,
And wilt thou bring me into dust againe ?
Hast thou not powred me out as milke,
And cruddled me like cheese ?
Thou hast clothed me with skin and flesh,
And hast fenced me with bones and sinewes.
Thou hast granted me life and favour,
And thy visitation hath preserved my spirit.
And these things hast thou hid in thine heart ;
I know that this is with thee.
If I sinne, then thou markest me,

Iob, taking
libertie of
complaint,
expostulateth
with God about
his afflictions.

IOB

CHAPTER X

And thou wilt not acquite me from mine iniquitie.
If I be wicked, woe unto me ;
And if I be righteous, yet will I not lift up my head :
I am full of confusion,
Therefore see thou mine affliction :
For it increaseth : thou huntest me as a fierce Lion :
And againe thou shewest thy selfe marveilous upon me.
Thou renewest thy witnesses¹ against me,
And increasest thine indignation upon me ;
Changes and warre are against me.
Wherefore then hast thou brought me forth out of the
wombe ?
Oh that I had given up the ghost, and no eye had
senee me !
I should have bene as though I had not bene,
I should have bene caried from the wombe to the grave.
Are not my dayes few ? cease then,
And let me alone that I may take comfort a litle,
Before I goe whence I shall not returne,
Even to the land of darknes and the shadow of death,
A land of darknes, as darknes it selfe,
And of the shadow of death, without any order,
And where the light is as darkenes.

Hee com-
plaineth of life,
and craveth a
little ease be-
fore death.

Zophar re-
proveth Iob,
for iustifying
himselfe.

Gods wisdom
is unsearchable.

CHAPTER XI

THEN answered Zophar the Naamathite, and said,

SHOULD not the multitude of words be answered ?
And should a man ful of talke be iustified ?
Should thy lies make men hold their peace ?
And when thou mockest, shall no man make thee ashamed ?
For thou hast said, My doctrine is pure,
And I am cleane in thine eyes.
But, O that God would speake,
And open his lippes against thee,
And that he would shew thee the secrets of wisdom,
That they are double to that which is :
Know therefore that God exacteth of thee lesse then
thine iniquitie deserveth.
Canst thou by searching finde out God ?
Canst thou finde out the Almighty unto perfection ?
It is as high as heaven, what canst thou doe ?

¹ That is, thy plagues.

IOB

Deeper then hell, what canst thou know?
The measure therof is longer then the earth,
And broader then the sea.
If he cut off, and shut up,
Or gather together, then who can hinder him?
For, he knoweth vaine men:
Hee seeth wickednesse also, will he not then consider it?
For vaine man would be wise;
Though man be borne like a wilde asses coult.
If thou prepare thine heart,
And stretch out thine hands toward him:
If iniquitie be in thine hand, put it farre away,
And let not wickednes dwell in thy tabernacles.
For then shalt thou lift up thy face without spot,
Yea thou shalt be stedfast, and shalt not feare:
Because thou shalt forget thy misery,
And remember it as waters that passe away:
And thine age shalbe clearer then the noone day;
Thou shalt shine foorth, thou shalt be as the morning.
And thou shalt be secure because there is hope,
Yea thou shalt digge about thee, and thou shalt take thy
rest in safety.
Also thou shalt lye downe, and none shall make thee afraid;
Yea many shall make suite unto thee.
But the eyes of the wicked shall faile,
And they shall not escape,
And their hope shall be as the giving up of the ghost.

CHAPTER XI

The assured
blessing of
repentance.

CHAPTER XII

AND Iob answered, and sayd,

NO doubt but ye are the people,
And wisdom shall die with you.
But I have understanding as well as you,
I am not inferiour to you:
Yea, who knoweth not such things as these?
I am as one mocked of his neighbour,
Who calleth upon God, and he answereth him:
The iust upright man is laughed to scorne.
He that is ready to slippe with his feet,
Is as a lamp despised in the thought of him that is at ease.
The tabernacles of robbers prosper,
And they that provoke God are secure,

Iob main-
taineth him-
selfe against
his friends
that reprove
him.

IOB

CHAPTER XII

He acknow-
ledgeth the
generall doc-
trine of Gods
omnipotencie.

Into whose hand God bringeth abundantly.
But aske now the beasts, and they shall teach thee ;
And the foules of the aire, and they shall tell thee.
Or speake to the earth, and it shall teach thee ;
And the fishes of the sea shall declare unto thee.
Who knoweth not in all these,
That the hand of the LORD hath wrought this ?
In whose hand is the soule of every living thing,
And the breath of all mankinde.
Doeth not the eare trie wordes ?
And the mouth taste his meate ?
With the ancient is wisdom, e
And in length of dayes, understanding.
With him¹ is wisdom and strength,
He hath counsell and understanding.
Behold, he breaketh downe, and it cannot be built againe :
Hee shutteth up a man, and there can be no opening.
Behold, hee withholdeth the waters, and they drie up :
Also hee sendeth them out, and they overturne the earth.
With him is strength and wisdom :
The deceived, and the deceiver, are his.
He leadeth counsellers away spoiled,
And maketh the Iudges fooles.
He looseth the bond of kings,
And girdeth their loines with a girdle.
He leadeth Princes away spoiled,
And overthroweth the mightie.
He remooveth away the speech of the trustie,
And taketh away the understanding of the aged.
He powreth contempt upon princes,
And weakeneth the strength of the mightie.
Hee discovereth deepe things out of darknesse,
And bringeth out to light the shadow of death.
He increaseth the nations, and destroyeth them :
Hee enlargeth the nations, and straiteneth them againe.
He taketh away the heart of the chiefe of the people of
the earth,
And causeth them to wander in a wildernes where there
is no way.
They grope in the darke without light,
And hee maketh them to stagger like a drunken man.

¹ That is, with God.

IOB

CHAPTER XIII

CHAPTER XIII

Job reprooveth
his friends of
partialitie.

LOE, mine eye hath seene all this,
Mine eare hath heard and understood it.
What yee know, the same doe I know also,
I am not inferiour unto you.
Surely I would speake to the Almighty,
And I desire to reason with God.
But ye are forgers of lies,
Yee are all Physicians of no value.
O that you would altogether hold your peace,
And it should be your wisdome.
Heare now my reasoning,
And hearken to the pleadings of my lips.
Wil you speake wickedly for God?
And talke deceitfully for him?
Will ye accept his person?
Will yee contend for God?
Is it good that he should search you out?
Or as one man mocketh another, doe ye so mocke him?
He will surely reprove you,
If yee doe secretly accept persons.
Shall not his excellencie make you afraid?
And his dread fall upon you?
Your remembrances are like unto ashes,
Your bodies to bodies of clay.
Hold your peace, let me alone that I may speake,
And let come on me what will.
Wherefore doe I take my flesh in my teeth,
And put my life in mine hand?
Though hee slay mee, yet will I trust in him:
But I will maintaine mine owne wayes before him.
Hee also shall be my salvation:
For an hypocrite shall not come before him.
Heare diligently my speach,
And my declaration with your eares.
Behold now, I have ordered my cause,
I know that I shall be iustified.
Who is hee that will plead with me?
For now if I hold my tongue, I shall give up the ghost.
Only doe not two things unto me:
Then will I not hide my selfe from thee.
Withdrawe thine hand far from me:

He professeth
his confidence
in God:

IOB

CHAPTER XIII

and entreateth
to knowe his
owne sinnes,
and Gods pur-
pose in afflict-
ing him.

And let not thy dread make mee afraid.
Then call thou, and I will answer :
Or let me speake, and answer thou mee.
How many are mine iniquities and sinnes ?
Make mee to knowe my transgression, and my sinne.
Wherefore hidest thou thy face,
And holdest me for thine enemy ?
Wilt thou breake a leafe driven to and fro ?
And wilt thou pursue the drie stubble ?
For thou writest bitter things against mee,
And makest me to possesse the iniquities of my youth.
Thou putttest my feete also in the stockes, and lookest
narrowly unto all my pathes ;
Thou settest a print upon the heeles of my feete.
And hee, as a rotten thing consumeth,
As a garment that is moth-eaten.

CHAPTER XIII

Job intreateth
God for favour,
by the shortnes
of life, and cer-
tainty of death.

MAN that is borne of a woman,
Is of few dayes, and full of trouble.
Hee commeth forth like a flower, and is cut
downe :

He fleeth also, as a shaddow and continueth not.
And doest thou open thine eyes upon such an one,
And bringest me into iudgment with thee ?
Who can bring a cleane thing out of an uncleane ? not one.
Seeing his daies are determined, the number of his
moneths are with thee,
Thou hast appointed his bounds that he cannot passe.
Turne from him that hee may rest,
Till he shall accomplish, as an hireling, his day.
For there is hope of a tree, if it be cut downe, that it
will sprout againe,
And that the tender branch thereof will not cease.
Though the roote thereof waxe old in the earth,
And the stocke thereof die in the ground ;
Yet through the sent of water it will bud,
And bring forth boughes like a plant.
But man dyeth, and wasteth away :
Yea, man giveth up the ghost, and where is hee ?
As the waters faile from the sea,
And the flood decayeth and dryeth up :

Though life
once lost be
irrecoverable,
yet he waiteth
for his change.

IOB

CHAPTER XIII

So man lyeth downe, and riseth not,
Till the heavens be no more, they shall not awake ;
Nor bee raised out of their sleepe.
O that thou wouldest hide mee in the grave,
That thou wouldest keepe me secret, untill thy wrath
bee past,
That thou wouldest appoint me a set time, and remember me.
If a man die, shall he live againe ?
All the dayes of my appointed time will I waite,
Till my change come.
Thou shalt call, and I will answer thee :
Thou wilt have a desire to the worke of thine hands.
For nowe thou numbrest my steppes,
Dost thou not watch over my sinne ?
My transgression is sealed up in a bagge,
And thou sowest up mine iniquitie.
And surely the mountaine falling commeth to nought.
And the rocke is removed out of his place.
The waters weare the stones,
Thou washest away the things which growe out of the
dust of the earth,
And thou destroyest the hope of man.
Thou prevailest for ever against him, and hee passeth :
Thou changest his countenance, and sendest him away.
His sonnes come to honour, and he knoweth it not ;
And they are brought lowe, but he perceiveth it not
of them.
But his flesh upon him shall have paine,
And his soule within him shall mourne.

By sinne the
Creature is
subject to
corruption.

CHAPTER XV

THEN answered Eliphaz the Temanite, and said,
SHOULD a wise man utter vaine knowledge,
And fill his belly with the East winde ?
Should hee reason with unprofitable talke ?
Or with speeches wherewith he can doe no good ?
Yea thou castest off feare,
And restrainest prayer before God.
For thy mouth uttereth thine iniquitie,
And thou chooseth the tongue of the craftie.
Thine owne mouth condemmeth thee, and not I :
Yea thine owne lippes testifie against thee.

Eliphaz re-
proveth Iob
of impiety in
iustifying him-
selfe.

IOB

CHAPTER XV

Art thou the first man that was borne ?
Or wast thou made before the hilles ?
Hast thou heard the secret of God ?
And doest thou restraints wisdom to thy selfe ?
What knowest thou that we know not ?
What understandest thou, which is not in us ?
With us are both the gray headed, and very aged men,
Much elder then thy father.
Are the consolations of God small with thee ?
Is there any secret thing with thee ?
Why doeth thine heart carie thee away ?
And what doe thine eyes winke at,
That thou turnest thy spirit against God,
And lettest such words goe out of thy mouth ?
What is man, that he should be cleane ?
And he which is borne of a woman, that he should
be righteous ?
Beholde, he putteth no trust in his Saints,
Yea, the heavens are not cleane in his sight.
How much more abominable and filthie is man,
Which drinketh iniquitie like water ?
I will shew thee, heare me,
And that which I have seene, I wil declare,
Which wise men have tolde
From their fathers, and have not hid it :
Unto whom alone the earth was given,
And no stranger passed among them.
The wicked man travaileth with paine all his dayes,
And the number of yeeres is hidden to the oppressour.
A dreadfull sound is in his eares ;
In prosperitie the destroyer shall come upon him.
He beleeveth not that he shall returne out of darkenesse,
And he is waited for, of the sword.
He wandereth abroad for bread, saying, Where is it ?
He knoweth that the day of darkenes is ready at his hand.
Trouble and anguish shall make him afraid ;
They shall prevaile against him, as a king ready to
the battell.
For he stretcheth out his hand against God,
And strengtheneth himselfe against the Almighty.
He runneth upon him, even on his necke,
Upon the thicke bosses of his bucklers :
Because he covereth his face with his fatnesse,

He proveth by
Tradition the
unquietnes of
wicked men.

IOB

CHAPTER XV

And maketh collops of fat on his flankes.
And he dwelleth in desolate cities,
And in houses which no man inhabiteth,
Which are ready to become heapes.
He shall not be rich, neither shall his substance continue,
Neither shall he prolong the perfection thereof upon
the earth.
He shall not depart out of darkenesse,
The flame shall drie up his branches,
And by the breath of his mouth shall he goe away.
Let not him that is deceived, trust in vanitie :
For vanitie shalbe his recompence.
It shall be accomplished before his time,
And his branch shall not bee greene.
He shal shake off his unripe grape as the Vine,
And shall cast off his flowre as the Olive.
For the congregation of hypocrites shall be desolate,
And fire shall consume the tabernacles of briberie.
They conceive mischief, and bring forth vanitie,
And their belly prepareth deceit.

CHAPTER XVI

THEN Iob answered, and said,

I HAVE heard many such things :
Miserable comforters are ye all.
Shall vaine words have an ende ?
Or what emboldeneth thee, that thou answerest ?
I also could speake as yee doe :
If your soule were in my soules stead,
I could heape up words against you,
And shake mine head at you.
But I would strengthen you with my mouth,
And the moving of my lips should asswage your griefe.
Though I speake, my griefe is not asswaged :
And though I forbear, what am I eased ?
But now he hath made me weary :
Thou hast made desolate al my companie.
And thou hast filled mee with wrinkles, which is a wit-
nesse against me :
And my leannesse rising up in me, beareth witness to
my face.
He teareth me in his wrath, who hateth me :

Iob reproveth
his friends of
unmerciful-
nesse.

He sheweth
the pitifulness
of his case.

IOB

CHAPTER XVI

He gnasheth upon me with his teeth ;
Mine enemy sharpeneth his eyes upon me.
They have gaped upon me with their mouth,
They have smitten me upon the cheeke reprochfully,
They have gathered themselves together against mee.
God hath delivered me to the ungodly,
And turned me over into the hands of the wicked.
I was at ease, but he hath broken me asunder :
He hath also taken me by my necke, and shaken me to
pieces,
And set me up for his marke.
His archers compasse me round about,
He cleaveth my reines asunder, and doeth not spare ;
He powreth out my gall upon the ground.
He breaketh me with breach upon breach,
He runneth upon me like a giant.
I have sowed sackcloth upon my skin,
And defiled my horne in the dust.
My face is fowle with weeping,
And on mine eye-lids is the shadow of death ;
Not for any iniustice in mine hands :
Also my prayer is pure.
O earth cover not thou my blood,
And let my cry have no place.
Also now, behold my witnesse is in heaven,
And my record is on high.
My friends scorne me :
But mine eye powreth out teares unto God.
O that one might plead for a man with God,
As a man pleadeth for his neighbour.
When a few yeeres are come,
Then I shall goe the way whence I shall not returne.

He maintaineth
his innocencie.

CHAPTER XVII

MY breath is corrupt, my dayes are extinct,
The graves are ready for me.
Are there not mockers with mee?
And doeth not mine eye continue in their provocation?
Lay downe now, put me in a suretie with thee ;
Who is he that will strike hands with me ?
For thou hast hid their heart from understanding :
Therefore shalt thou not exalt them.

Iob appealeth
from men to
God.

IOB

Hee that speaketh flattery to his friends,
Even the eyes of his children shall faile.
He hath made me also a by-word of the people,
And afore time I was as a tabret.
Mine eye also is dimme by reason of sorrow,
And all my members are as a shadow.
Upright men shall be astonied at this,
And the innocent shall stirre up himselfe against the
hypocrite.
The righteous also shall hold on his way,
And he that hath cleane hands shalbe stronger, and
stronger.
But as for you all, doe you returne, and come now,
For I cannot find one wise man among you.
My dayes are past, my purposes are broken off,
Even the thoughts of my heart :
They change the night into day :
The light is short, because of darknes.
If I waite, the grave is mine house :
I have made my bedde in the darknesse.
I have said to corruption, Thou art my father :
To the worme, Thou art my mother, and my sister.
And where is now my hope ?
As for my hope, who shall see it ?
They shall goe downe to the barres of the pit,
When our rest together is in the dust.

CHAPTER XVIII

THEN answered Bildad the Shuhite and said,

HOW long will it bee, ere you make an ende of
words ?
Marke, and afterwards we will speake.
Wherefore are wee counted as beasts,
And reputed vile in your sight ?
He teareth himselfe in his anger :
Shall the earth be forsaken for thee ?
And shall the rocke bee remooved out of his place ?
Yea, the light of the wicked shalbe put out,
And the sparke of his fire shall not shine.
The light shalbe darke in his tabernacle,
And his candle shalbe put out with him.
The steps of his strength shall be straitened,

CHAPTER XVII

The unmerciful dealing of men with the afflicted, may astonish, but not discourage the righteous.

His hope is not in life, but in death.

Bildad reproveth Iob of presumption and impatience.

The calamities of the wicked.

IOB

CHAPTER XVIII

And his owne counsell shall cast him downe.
For hee is cast into a net by his owne feete,
And he walketh upon a snare.
The grinne shall take him by the heele,
And the robber shall prevaile against him.
The snare is laide for him in the ground,
And a trap for him in the way.
Terrorours shall make him afraid on every side,
And shall drive him to his feete.
His strength shalbe hunger-bitten,
And destruction shall be ready at his side.
It shall devoure the strength of his skinne :
Even the first borne of death shall devoure his strength.
His confidence shalbe rooted out of his tabernacle,
And it shall bring him to the king of terrorours.
It shall dwell in his tabernacle, because it is none of his :
Brimstone shall be scattered upon his habitation.
His rootes shall be dried up beneath :
And above shall his branch be cut off.
His remembrance shall perish from the earth,
And hee shall have no name in the streete.
He shall be driven from light into darkenesse,
And chased out of the world.
Hee shall neither have sonne nor nephew among his people,
Nor any remaining in his dwellings.
They that come after him shalbe astonied at his day,
As they that went before, were affrighted.
Surely such are the dwellings of the wicked,
And this is the place of him that knoweth not God.

CHAPTER XIX

Iob complain-
ing of his
friends
cruelty,
sheweth there
is miserie
enough in him
to feede their
crueltie.

THEN Iob answered, and sayd,

HOW long will yee vexee my soule,
And breake me in pieces with words?
These tenne times have ye reproched me :
You are not ashamed that you make your selves strange
to me.
And be it indeed that I have erred,
Mine errour remaineth with my selfe.
If indeed yee will magnifie your selves against me,
And plead against me my reproch :
Know now that God hath overthrowen me,

IOB

CHAPTER XIX

And hath compassed me with his net.
Behold, I cry out of wrong, but I am not heard :
I cry aloude, but there is no iudgement.
Hee hath fenced up my way that I cannot passe ;
And hee hath set darkenesse in my pathes.
Hee hath stript me of my glory,
And taken the crowne from my head.
He hath destroyed me on every side, and I am gone :
And mine hope hath he remooved like a tree.
He hath also kindled his wrath against me,
And hee counteth me unto him as one of his enemies.
His troupes come together, and raise up their way
against me,
And encampe round about my tabernacle.
Hee hath put my brethren farre from me,
And mine acquaintance are verely estranged from me.
My kinsefolke have failed,
And my familiar friends have forgotten me.
They that dwell in mine house, and my maides count me
for a stranger :
I am an aliant in their sight.
I called my servant, and he gave me no answer :
I intreated him with my mouth.
My breath is strange to my wife,
Though I entreated for the childrens sake of mine owne
body.
Yea, yong children despised me ;
I arose, and they spake against me.
All my inward friends abhorred me :
And they whom I loved, are turned against me.
My bone cleaveth to my skinne, and to my flesh,
And I am escaped with the skinne of my teeth.
Have pity upon me, have pity upon me, O ye my friends ;
For the hand of God hath touched me.
Why doe ye persecute me as God,
And are not satisfied with my flesh ?
Oh that my wordes were now written,
Oh that they were printed in a booke !
That they were graven with an iron pen and lead,
In the rocke for ever.
For I know that my Redeemer liveth,
And that he shall stand at the latter day, upon the earth :
And though after my skin, wormes destroy this body,

Hee craveth
pitie.

He beleeveth
the resurrec-
tion.

IOB

CHAPTER XIX

Hee craveth
pitie.

Yet in my flesh shall I see God :
Whom I shal see for my selfe,
And mine eyes shall beholde, and not another,
Though my reines bee consumed within me.
But ye should say, Why persecute we him ?
Seeing the root of the matter is found in me.
Bee ye afraid of the sword :
For wrath bringeth the punishments of the sword,
That yee may know there is a iudgement.

CHAPTER XX

Zopharsheweth **THEN** answered Zophar the Naamathite, and saide,
the state and
portion of the
wicked.

THEREFORE doe my thoughts cause mee to answere,
And for this I make haste.
I have heard the checke of my reproach,
And the spirit of my understanding causeth me to answere.
Knowest thou not this of old,
Since man was placed upon earth,
That the triumphing of the wicked is short,
And the ioy of the hypocrite but for a moment ?
Though his excellencie mount up to the heavens,
And his head reach unto the clouds :
Yet he shall perish for ever, like his owne dounge :
They which have seene him, shall say, Where is he ?
He shall flie away as a dreame, and shall not be found :
Yea he shalbe chased away as a vision of the night.
The eye also which saw him, shall see him no more ;
Neither shall his place any more behold him.
His children shall seeke to please the poore,
And his hands shall restore their goods.
His bones are ful of the sinne of his youth,
Which shall lye downe with him in the dust.
Though wickednes be sweet in his mouth,
Though hee hide it under his tongue ;
Though he spare it, and forsake it not,
But keepe it stil within his mouth :
Yet his meate in his bowels is turned,
It is the gall of Aspes within him.
He hath swallowed downe riches, and hee shall vomite
them up againe :
God shall cast them out of his belly.
He shall sucke the poison of Aspes :

IOB

CHAPTER XX

The vipers tongue shall slay him.
Hee shall not see the rivers, the floods,
The brookes of hony and butter.
That which he laboured for, shall he restore, and shall not
swallow it downe :
According to his substance shall the restitution bee, and
hee shall not reioyce therein.
Because hee hath oppressed, and hath forsaken the poore ;
Because he hath violently taken away an house which he
builded not :
Surely he shall not feele quietnesse in his belly,
Hee shall not save of that which he desired.
There shall none of his meat be left,
Therefore shall no man looke for his goods.
In the fulnesse of his sufficiencie, he shalbe in straites :
Every hand of the wicked shall come upon him.
When he is about to fill his belly,
God shall cast the furie of his wrath upon him,
And shall raine it upon him while he is eating.
He shall flee from the iron weapon,
And the bow of steele shall strike him through.
It is drawn, and commeth out of the body ;
Yea the glistening sword commeth out of his gall ;
Terroures are upon him.
All darknesse shalbe hid in his secret places :
A fire not blowen shall consume him ;
It shall goe ill with him that is left in his tabernacle.
The heaven shall reveale his iniquitie :
And the earth shall rise up against him.
The increase of his house shall depart,
And his goods shall flow away in the day of his wrath.
This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

CHAPTER XXI

BUT Iob answered, and sayd,

HEARE diligently my speech,
And let this be your consolations.
Suffer me that I may speake,
And after that I have spoken, mocke on.
And after that I have spoken, mocke on.
As for mee, is my complaint to man ?
And if it were so, why should not my spirit be troubled ?

Iob sheweth
that even in
the iudgement
of man, he
hath reason
to be grieved.

IOB

CHAPTER XXI

Sometimes the
wicked doe so
prosper, as they
despise God.

Marke mee, and be astonished,
And lay your hand upon your mouth.
Even when I remember, I am afraid,
And trembling taketh holde on my flesh.
Wherefore doe the wicked live,
Become old, yea, are mightie in power?
Their seede is established in their sight with them,
And their offspring before their eyes.
Their houses are safe from feare,
Neither is the rod of God upon them.
Their bull gendreth and faileth not,
Their cow calveth, and casteth not her calfe.
They send forth their little ones like a flocke,
And their children dance.
They take the timbrell and harpe,
And reioyce at the sound of the organe.
They spend their daies in wealth,
And in a moment goe downe to the grave.
Therefore they say unto God, Depart from us:
For we desire not the knowledge of thy wayes.
What is the Almighty, that wee should serve him?
And what profite should we have, if we pray unto him?
Loe, their good is not in their hand,
The counsell of the wicked is farre from me.
How oft is the candle of the wicked put out?
And how oft commeth their destruction upon them?
God distributeth sorrowes in his anger.
They are as stubble before the winde,
And as chaffe that the storme carieth away.
God layeth up his iniquitie¹ for his children:
He rewardeth him, and he shall know it.
His eyes shall see his destruction,
And he shall drinke of the wrath of the Almighty.
For what pleasure hath he in his house after him,
When the number of his moneths is cut off in the middest?
Shall any teach God knowledge?
Seeing he iudgeth those that are high.
One dieth in his full strength,
Being wholly at ease and quiet.
His breasts are full of milke,
And his bones are moistened with marrow.
And another dieth in the bitternesse of his soule,

Sometime their
destruction is
manifest.

The happy and
unhappy are
alike in death.

¹ That is, the punishment of his iniquitie.

IOB

And never eateth with pleasure.
They shall lie downe alike in the dust,
And the wormes shall cover them.
Behold, I know your thoughts,
And the devices which yee wrongfully imagine against me.
For ye say, Where is the house of the prince?
And where are the dwelling places of the wicked?
Have ye not asked them that goe by the way?
And doe ye not know their tokens?
That the wicked is reserved to the day of destruction;
They shall bee brought forth to the day of wrath.
Who shall declare his way to his face?
And who shall repay him what he hath done?
Yet shall hee be brought to the grave,
And shall remaine in the tombe.
The cloudes of the valley shalbe sweete unto him,
And every man shall draw after him,
As there are innumerable before him.
How then comfort ye me in vaine,
Seeing in your answeres there remaineth falshood?

CHAPTER XXI

The iudgement
of the wicked
is in another
world.

CHAPTER XXII

THEN Eliphaz the Temanite answered, and said,

CAN a man be profitable unto God?
As hee that is wise may be profitable unto himselfe.
Is it any pleasure to the Almighty, that thou art
righteous?

Eliphaz
sheweth that
mans good-
nesse profiteth
not God.

Or is it gaine to him, that thou makest thy waies perfite?
Will hee reprove thee for feare of thee?
Will he enter with thee into iudgment?
Is not thy wickednesse great?
And thine iniquities infinite?
For thou hast taken a pledge from thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water to the wearie to drinke,
And thou hast withholden bread from the hungry.
But as for the mightie man, hee had the earth,
And the honourable man dwelt in it.
Thou hast sent widowes away emptie,
And the armes of the fatherlesse have bene broken.
Therefore snares are round about thee,
And sudden feare troubleth thee,

Hee accuseth
Iob of divers
sinnes.

IOB

CHAPTER XXII

Or darkenes that thou canst not see,
And abundance of waters cover thee.
Is not God in the height of heaven?
And behold the height of the starres how high they are.
And thou sayest, How doth God know?
Can he iudge through the darke cloude?
Thicke cloudes are a covering to him that he seeth not,
And hee walketh in the circuit of heaven.
Hast thou marked the olde way
Which wicked men have troden?
Which were cut downe out of time,
Whose foundation was overflowen with a flood.
Which said unto God, Depart from us,
And what can the Almightye doe for them?
Yet he filled their houses with good things:
But the counsell of the wicked is farre from me.
The righteous see it, and are glad,
And the innocent laugh them to scorne.
Whereas our substance is not cut downe,
But the remnant of them the fire consumeth.
Acquaint now thy selfe with him,¹ and be at peace:
Thereby good shal come unto thee.
Receive, I pray thee, the Lawe from his mouth,
And lay up his words in thine heart.
If thou returne to the Almightye, thou shalt be built up,
Thou shalt put away iniquitie farre from thy tabernacles.
Then shalt thou lay up golde as dust,
And the gold of Ophir as the stones of the brookes.
Yea the Almightye shall bee thy defence,
And thou shalt have plenty of silver.
For then shalt thou have thy delight in the Almightye,
And shalt lift up thy face unto God.
Thou shalt make thy prayer unto him, and he shall heare thee,
And thou shalt pay thy vowes.
Thou shalt also decree a thing, and it shal be established
unto thee:
And the light shall shine upon thy wayes.
When men are cast downe, then thou shalt say, There is
lifting up:
And he shall save the humble person.
He shall deliver the Iland of the innocent:
And it is delivered by the purenesse of thine hands.

¹ That is, with God.

He exhorteth
him to repent-
ance, with
promises of
mercy.

IOB

CHAPTER XXIII

CHAPTER XXIII

THEN Iob answered, and said,

EVEN to day is my complaint bitter :
My stroke is heavier then my groning.
O that I knewe where I might find him !
That I might come even to his seate !
I would order my cause before him,
And fill my mouth with arguments.
I would know the words which he would answere me,
And understand what he would say unto me.
Will he plead against me with his great power ?
No, but hee would put strength in me.
There the righteous might dispute with him ;
So should I be delivered for ever from my Iudge.
Behold, I goe forward, but he is not there,
And backward, but I cannot perceive him :
On the left hand where hee doeth worke, but I cannot
behold him :
He hideth himselfe on the right hand, that I cannot see
him.
But he knoweth the way that I take :
When he hath tried me, I shall come forth as gold.
My foot hath held his steps,
His way have I kept, and not declined.
Neither have I gone backe from the commaundement of
his lippes,
I have esteemed the words of his mouth more then my
necessary food.
But hee is in one minde, and who can turne him ?
And what his soule desireth, even that he doeth.
For he performeth the thing that is appointed for mee :
And many such things are with him.
Therefore am I troubled at his presence :
When I consider, I am afraid of him.
For God maketh my heart soft,
And the Almighty troubleth me :
Because I was not cut off before the darknes,
Neither hath he covered the darknes from my face.

Iob longeth
to appeare
before God,

in confidence
of his mercie.

God who is
invisible,
observeth our
wayes.

Iobs innocencie.

Gods decree is
immutable.

IOB

CHAPTER XXIII

Wickednesse
goeth often
unpunished.

CHAPTER XXIII

WHY, seeing Times are not hidden from the Almightye,
Doe they, that know him not, see his dayes?
Some remooove the land-markes;
They violently take away flocks, and feed thereof.
They drive away the asse of the fatherlesse,
They take the widowes oxe for a pledge.
They turne the needy out of the way:
The poore of the earth hide themselves together.
Behold, as wilde asses in the desart,
Goe they foorth to their worke, rising betimes for a pray:
The wildernes yeeldeth food for them, and for their children.
They reape every one his corne in the field:
And they gather the vintage of the wicked.
They cause the naked to lodge without clothing,
That they have no covering in the cold.
They are wet with the showres of the mountaines,
And imbrace the rocke for want of a shelter.
They plucke the fatherlesse from the brest,
And take a pledge of the poore.
They cause him to go naked without clothing:
And they take away the sheafe from the hungry,
Which make oyle within their walles,
And tread their winepresses, and suffer thirst.
Men groane from out of the city,
And the soule of the wounded crieth out:
Yet God layeth not folly to them.
They are of those that rebell against the light,
They know not the wayes thereof,
Nor abide in the pathes thereof.
The murderer rising with the light, killeth the poore and
needy,
And in the night is as a thiefe.
The eye also of the adulterer waiteth for the twilight,
Saying, No eye shall see me:
And disguiseth his face.
In the darke they digge through houses,
Which they had marked for themselves in the day time:
They know not the light.
For the morning is to them even as the shadow of death:
If one know them, they are in the terrours of the shadow
of death.

There is a
secret iudge-
ment for the
wicked.

IOB

CHAPTER
XXIII

Hee is swift as the waters,
Their portion is cursed in the earth :
He beholdeth not the way of the Vineyards.
Drought and heate consume the snow waters :
So doeth the grave those which have sinned.
The wombe shall forget him, the worme shall feed sweetly
on him,
Hee shall be no more remembred,
And wickednes shalbe broken as a tree.
He evill intreateth the barren, that beareth not :
And doeth not good to the widow.
He draweth also the mighty with his power :
He riseth up, and no man is sure of life.
Though it be given him to be in safety, whereon he resteth ;
Yet his eyes are upon their wayes.
They are exalted for a litle while, but are gone
And brought low, they are taken out of the way as al other,
And cut off as the tops of the eares of corne.
And if it be not so now, who will make mee a liar,
And make my speach nothing worth ?

CHAPTER XXV

THEN answered Bildad the Shuhite, and said :

DOMINION and feare are with him,
Hee maketh peace in his high places.
Is there any number of his armies ?
And upon whom doeth not his light arise ?
How then can man bee iustified with God ?
Or how can he be cleane that is borne of a woman ?
Behold even to the moone, and it shineth not,
Yea the starres are not pure in his sight.
How much lesse man, that is a worme :
And the sonne of man which is a worme ?

Bildad sheweth
that man can-
not be iustified
before God.

CHAPTER XXVI

BUT Iob answered and sayd,

HOWE hast thou helped him that is without power ?
How savest thou the arme that hath no strength ?
How hast thou counselled him that hath no wisdom ?
And how hast thou plentifully declared the thing, as it is ?

Iob reproving
the uncharit-
able spirit of
Bildad,

IOB

CHAPTER XXVI

acknowledgeth
the power of
God to be
infinite and
unsearchable.

To whom hast thou uttered words?
And whose spirit came from thee?
Dead things are formed
From under the waters, and the inhabitants thereof.
Hell is naked before him,
And destruction hath no covering.
He stretcheth out the North over the emptie place,
And hangeth the earth upon nothing.
Hee bindeth up the waters in his thicke clouds,
And the cloud is not rent under them.
Hee holdeth backe the face of his throne,
And spreadeth his cloud upon it.
Hee hath compassed the waters with bounds,
Untill the day and night come to an end.
The pillars of heaven tremble,
And are astonished at his reproofe.
Hee divideth the sea with his power,
And by his understanding he smiteth through the
proud.
By his spirit he hath garnished the heavens;
His hand hath formed the crooked serpent.
Loe, these are parts of his waies,
But how little a portion is heard of him?
But the thunder of his power who can understand?

CHAPTER XXVII

Iob protesteth
his sincerity.

MOOREVER Iob continued his parable, and sayd,

AS God liveth, who hath taken away my iudgment,
And the Almighty, who hath vexed my soule;
All the while my breath is in mee,
And the spirit of God is in my nostrils;¹
My lips shall not speake wickednesse,
Nor my tongue utter deceit.
God forbid that I should iustifie you:
Till I die, I will not remove my integritie from me.
My righteousnesse I hold fast, and will not let it goe:
My heart shall not reproach me so long as I live.
Let mine enemie be as the wicked,
And he that riseth up against me, as the unrighteous.
For what is the hope of the hypocrite, though he hath
gained,

The Hypocrite
is without hope.

¹ That is, the breath which God gave him.

IOB

When God taketh away his soule ?
Will God heare his cry,
When trouble commeth upon him ?
Will he delight himselfe in the Almighty ?
Will hee alwayes call upon God ?
I will teach you by the hand of God :
That which is with the Almighty, will I not conceale.
Behold, all ye your selves have seene it,
Why then are yee thus altogether vaine ?
This is the portion of a wicked man with God,
And the heritage of oppressours which they shall receive
of the Almighty.
If his children be multiplied, it is for the sword :
And his offspring shall not be satisfied with bread.
Those that remaine of him shall bee buried in death :
And his widowes shall not weepe.
Though he heape up silver as the dust,
And prepare rayment as the clay :
He may prepare it, but the iust shall put it on,
And the innocent shall divide the silver.
He buildeth his house as a moth,
And as a booth that the keeper maketh.
The rich man shall lie downe, but he shall not be gathered :
He openeth his eyes, and he is not :
Terrorours take hold on him as waters,
A tempest stealeth him away in the night.
The East winde carieth him away, and he departeth :
And as a storme hurleth him out of his place.
For God shall cast upon him, and not spare :
Hee would faine flee out of his hand.
Men shall clap their handes at him,
And shall hisse him out of his place.

CHAPTER XXVII

The blessings,
which the
wicked have,
are turned
into curses.

CHAPTER XXVIII

SURELY there is a veine for the silver,
And a place for golde where they fine it.
Iron is taken out of the earth,
And brasse is molten out of the stone.
Hee setteth an ende to darkenesse,
And searcheth out all perfection :
The stoness of darkenesse and the shadow of death.
The flood breaketh out from the inhabitant ;

There is a
knowledge of
naturall things.

IOB

CHAPTER XXVIII

Even the waters forgotten of the foote :
They are dried up, they are gone away from men.
As for the earth, out of it commeth bread :
And under it, is turned up as it were fire.
The stones of it are the place of Saphires :
And it hath dust of golde.
There is a path which no foule knoweth,
And which the vulturs eye hath not seene.
The lyons whelps have not troden it,
Nor the fierce lyon passed by it.
Hee putteth foorth his hand upon the rocke ;
Hee overturneth the mountaines by the rootes.
Hee cutteth out rivers among the rockes,
And his eye seeth every precious thing.
He bindeth the flouds from overflowing,
And the thing that is hid, bringeth he foorth to light.
But where shall wisdom bee found ?
And where is the place of understanding ?
Man knoweth not the price thereof ;
Neither is it found in the land of the living.
The depth saith, It is not in me :
And the sea saith, It is not with me.
It cannot be gotten for golde,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the golde of Ophir,
With the precious Onix, or the Saphire.
The golde and the chrysell cannot equall it :
And the exchange of it shall not be for iewels of fine golde.
No mention shalbe made of Corall, or of Pearles :
For the price of wisdom is above Rubies.
The Topaze of Ethiopia shall not equall it,
Neither shall it be valued with pure golde.
Whence then commeth wisdom ?
And where is the place of understanding ?
Seeing it is hid from the eyes of all living,
And kept close from the foules of the ayre.
Destruction and death say,
Wee have heard the fame thereof with our eares.
God understandeth the way thereof,
And he knoweth the place thereof.
For hee looketh to the endes of the earth,
And seeth under the whole heaven :
To make the weight for the windes,

But wisdom
is an excellent
gift of God.

IOB

And he weigheth the waters by measure.
When hee made a decree for the raine,
And a way for the lightning of the thunder :
Then did he see it, and declare it,
He prepared it, yea and searched it out.
And unto man he said,
Behold, the feare of the Lord, that is wisdome,
And to depart from evill, is understanding.

CHAPTER XXVIII

CHAPTER XXIX

MOREOVER Iob continued his parable, and said,

O THAT I were as in moneths past,
As in the dayes when God preserved me.
When his candle shined upon my head,
And when by his light I walked through darkenesse :
As I was in the dayes of my youth,
When the secret of God was upon my tabernacle :
When the Almighty was yet with me,
When my children were about me :
When I washed my steps with butter,
And the rocke powred me out rivers of oyle :
When I went out to the gate, through the citie,
When I prepared my seate in the street.
The yong men saw me, and hid themselves :
And the aged arose, and stood up.
The princes refrained talking,
And laid their hand on their mouth.
The Nobles held their peace,
And their tongue cleaved to the rooffe of their mouth.
When the eare heard mee, then it blessed me,
And when the eye saw me, it gave witness to me :
Because I delivered the poore that cried,
And the fatherlesse, and him that had none to helpe him.
The blessing of him that was readie to perish, came
upon me :
And I caused the widowes heart to sing for ioy.
I put on righteousnesse, and it clothed me :
My iudgement was as a robe and a diademe.
I was eyes to the blind,
And feet was I to the lame.
I was a father to the poore :
And the cause which I knewe not, I searched out.

Iob bemoaneth
himselſe, of his
former pro-
ſperitie and
honour.

IOB

CHAPTER XXIX

And I brake the iawes of the wicked,
And pluckt the spoile out of his teeth.
Then I said, I shall die in my nest,
And I shall multiplie my dayes as the sand.
My roote was spread out by the waters,
And the dew lay all night upon my branch.
My glory was fresh in mee,
And my bow was renewed in my hand.
Unto me men gave eare, and waited,
And kept silence at my counsell.
After my words they spake not againe,
And my speach dropped upon them,
And they waited for me as for the raine,
And they opened their mouth wide as for the latter
 raine.
If I laughed on them, they beleewed it not,
And the light of my countenance they cast not downe.
I chose out their way, and sate chiefe,
And dwelt as a king in the army,
As one that comforteth the mourners.

CHAPTER XXX

Iobs honour is
turned into
extreme
contempt.

BUT nowe they that are yonger then I, have mee in
 derision,
 Whose fathers I would have disdained to have set
 with the dogs of my flocke.
Yea whereto might the strength of their hands profit me,
In whom olde age was perished?
For want and famine they were solitarie:
Flying into the wilderness in former time desolate and
 waste:
Who cut up mallowes by the bushes,
And Iuniper rootes for their meate.
They were driven foorth from among men,
(They cried after them, as after a thiefe.)
To dwell in the cliffs of the valleys,
In caves of the earth, and in the rockes.
Among the bushes they brayed:
Under the nettles they were gathered together.
They were children of fooles, yea children of base men:
They were viler then the earth.
And now am I their song,

IOB

CHAPTER XXX

Yea I am their by-word.
They abhorre me, they flee farre from me,
And spare not to spit in my face.
Because hee hath loosed my cord and afflicted me,
They have also let loose the bridle before me.
Upon my right hand rise the youth,
They push away my feete,
And they raise up against mee the wayes of their destruction.
They marre my path,
They set forward my calamitie,
They have no helper.
They came upon me as a wide breaking in of waters :
In the desolation they rolled themselves upon me.
Terrorours are turned upon mee :
They pursue my soule as the wind :
And my welfare passeth away as a cloude.
And now my soule is powred out upon me :
The dayes of affliction have taken hold upon me.
My bones are pierced in mee in the night season :
And my sinewes take no rest.
By the great force of my disease, is my garment changed :
It bindeth mee about as the collar of my coat.
Hee hath cast mee into the myre,
And I am become like dust and ashes.
I crie unto thee, and thou doest not heare me :
I stand up, and thou regardest me not.
Thou art become cruell to me :
With thy strong hand thou opposest thy selfe against me.
Thou liftest me up to the wind : thou causest me to ride
upon it,
And dissolvest my substance.
For I know that thou wilt bring me to death,
And to the house appointed for all living.
Howbeit he will not stretch out his hand to the grave,
Though they cry in his destruction.
Did not I weepe for him that was in trouble ?
Was not my soule grieved for the poore ?
When I looked for good, then evill came unto mee :
And when I waited for light, there came darkenes.
My bowels boyled and rested not :
The dayes of affliction prevented mee.
I went mourning without the Sunne :

His prosperitie
into calamitie.

IOB

CHAPTER XXX

I stood up, and I cried in the Congregation.
I am a brother to dragons,
And a companion to owles.
My skinne is black upon mee,
And my bones are burnt with heat.
My harpe also is turned to mourning,
And my organe into the voyce of them that weepe.

CHAPTER XXXI

Job maketh a
solemne pro-
testation of
his integritie
in severall
dueties.

I MADE a covenant with mine eyes ;
Why then should I thinke upon a mayd ?
For what portion of God is there from above ?
And what inheritance of the Almighty from on high ?
Is not destruction to the wicked ?
And a strange punishment to the workers of iniquitie ?
Doeth not he see my wayes,
And count all my steps ?
If I have walked with vanitie,
Or if my foot hath hasted to deceit ;
Let me bee weighed in an even ballance,
That God may know mine integritie.
If my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any blot hath cleaved to my hands :
Then let mee sow, and let another eate,
Yea let my off-spring be rooted out.
If mine heart have bene deceived by a woman,
Or if I have layde wait at my neighbours doore :
Then let my wife grind unto another,
And let others bow downe upon her.
For this is an heinous crime,
Yea, it is an iniquitie to bee punished by the Iudges.
For it is a fire that consumeth to destruction,
And would roote out all mine increase.
If I did despise the cause of my man-servant, or of my
mayd-servant,
When they contended with me :
What then shall I do, when God riseth up ?
And when hee visiteth, what shall I answere him ?
Did not hee that made mee in the wombe, make him ?
And did not one fashion us in the wombe ?
If I have withheld the poore from their desire,

IOB

CHAPTER
XXXI

Or have caused the eyes of the widow to faile :
Or have eaten my morsell my selfe alone,
And the fatherlesse hath not eaten thereof :
(For from my youth hee was brought up with me as with
a father,
And I have guided her¹ from my mothers wombe.)
If I have seene any perish for want of cloathing,
Or any poore without covering :
If his loynes have not blessed me,
And if hee were not warmed with the fleece of my
sheepe :
If I have lift up my hand against the fatherlesse,
When I saw my helpe in the gate :
Then let mine arme fall from my shoulder-blade,
And mine arme be broken from the bone.
For destruction from God was a terrour to mee :
And by reason of his highnesse, I could not endure.
If I have made golde my hope,
Or have said to the fine gold, Thou art my confidence :
If I reioyced because my wealth was great,
And because mine hand had gotten much :
If I beheld the Sunne when it shined,
Or the Moone walking in brightnesse :
And my heart hath bene secretly enticed,
Or my mouth hath kissed my hand .
This also were an iniquitie to be punished by the Iudge :
For I should have denied the God that is above.
If I reioyced at the destruction of him that hated me,
Or lift up my selfe when evill found him :
(Neither have I suffered my mouth to sinne
By wishing a curse to his soule.)
If the men of my tabernacle said not,
Oh that we had of his flesh ! wee cannot be satisfied.
The stranger did not lodge in the street :
But I opened my doores to the travailer.
If I covered my transgressions, as Adam :
By hiding mine iniquitie in my bosome :
Did I feare a great multitude,
Or did the contempt of families terrifie me :
That I kept silence, and went not out of the doore ?
O that one would heare me !
Beholde, my desire is, that the Almighty would answere me,

¹ That is, the widow.

IJOB

CHAPTER XXXI

And that mine adversary had written a booke.
Surely I would take it upon my shoulder,
And bind it as a crowne to me.
I would declare unto him the number of my steps,
As a prince would I goe nere unto him.
If my land cry against me,
Or that the furrowes likewise thereof complaine:
If I have eaten the fruits thereof without money,
Or have caused the owners thereof to loose their life:
Let thistles grow in stead of wheat,
And cockle in stead of barley.

The words of Iob are ended.

CHAPTER XXXII

Elihu is angry
with Iob and
his three
friends.

SO these three men ceased to answer Iob, because he was righteous in his owne eyes. Then was kindled the wrath of Elihu, the sonne of Barachel the Buzite, of the kinred of Ram: against Iob was his wrath kindled, because he iustified himselfe rather then God. Also against his three friends was his wrath kindled: because they had found no answer, and yet had condemned Iob. Now Elihu had waited till Iob had spoken: because they were elder then he. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled. And Elihu the sonne of Barachel the Buzite answered and sayd:

Because
wisdomme
cometh not
from age, he
excuseth the
boldnesse of
his youth.

I am yong, and yee are very old,
Wherefore I was afraid, and durst not shew you mine
opinion.

I said, Dayes should speake,
And multitude of yeres should teach wisdomme.

But there is a spirit in man:

And the inspiration of the Almighty giveth them under-
standing.

Great men are not alwayes wise:
Neither doe the aged understand iudgement.

Therefore I sayd, Hearken to me:

I also will shew mine opinion.

Behold, I waited for your words:

I gave eare to your reasons,

Whilest you searched out what to say.

Yea, I attended unto you:

He reproveth
them for not
satisfying of Iob.

IOB

And beholde, there was none of you that convinced Iob,
Or that answered his words :
Lest ye should say, We have found out wisdom :
God thrusteth him down, not man.
Now he hath not directed his words against me :
Neither will I answere him with your speeches.
They were amased, they answered no more,
They left off speaking.
When I had waited, (for they spake not,
But stood still and answered no more.)
I sayd, I will answere also my part,
I also will shew mine opinion.
For I am full of matter,
The spirit within me constraineth me.
Behold, my belly is as wine, which hath no vent,
It is ready to burst like new bottles.
I will speake, that I may be refreshed :
I will open my lippes, and answere.
Let me not, I pray you, accept any mans person :
Neither let me give flattering titles unto man.
For I know not to give flattering titles :
In so doing my maker would soone take me away.

CHAPTER XXXII

His zeale to
speake.

CHAPTER XXXIII

WHEREFORE, Iob, I pray thee, heare my speeches,
And hearken to all my wordes.
Behold, now I have opened my mouth,
My tongue hath spoken in my mouth.
My words shalbe of the uprightnesse of my heart :
And my lippes shall utter knowledge clearly.
The Spirit of God hath made me,
And the breath of the Almighty hath given me life.
If thou canst, answere me,
Set thy wordes in order before me, stand up.
Behold, I am according to thy wish in Gods stead :
I also am formed out of the clay.
Behold, my terrour shall not make thee afraid,
Neither shall my hand be heavie upon thee.
Surely thou hast spoken in mine hearing,
And I have heard the voice of thy words, saying,
I am cleane without transgression,
I am innocent ; neither is there iniquitic in me.

Elihu offereth
himselfe in
stead of God,
with sinceritie
and meekenesse
to reason with
Iob.

He excuseth
God from
giving man an
account of his
wayes, by his
greatnesse.

IOB

CHAPTER XXXIII

Behold, hee findeth occasions against mee,
Hee counteth mee for hisemie.
He putteth my feete in the stockes,
He marketh all my pathes.
Behold, in this thou art not iust:
I will answere thee, That God is greater then man.
Why doest thou strive against him?
For he giveth not account of any of his matters.
For God speaketh once,
Yea twice, yet man perceiveth it not.
In a dreame, in a vision of the night,
When deepe sleepe falleth upon men,
In slumbrings upon the bed:
Then hee openeth the eares of men,
And sealet their instruction,
That hee may withdraw man from his purpose,
And hide pride from man.
Hee keepeth backe his soule from the pit,
And his life from perishing by the sword,
Hee is chastened also with paine upon his bed,
And the multitude of his bones with strong paine.
So that his life abhorreth bread,
And his soule daintie meate.
His flesh is consumed away that it cannot be seene;
And his bones that were not seene, sticke out.
His soule draweth neere unto the grave,
And his life to the destroyers.
If there be a messenger with him,
An interpreter, one among a thousand,
To shew unto man his uprightnesse:
Then hee is gracious unto him, and sayth,
Deliver him from going downe to the pit;
I have found a ransome.
His flesh shall be fresher then a childes:
He shall returne to the dayes of his youth.
He shall pray unto God, and hee will be favourable
unto him,
And hee shall see his face with ioy:
For hee will render unto man his righteousnesse.
He looketh upon men, and if any say,
I have sinned, and perverted that which was right,
And it profited mee not:
Hee will deliver his soule from going into the pit,

God calleth
man to repent-
ance by visions,

by afflictions,

and by his
ministry.

IOB

And his life shall see the light.
Loe, all these things worketh God oftentimes with man,
To bring backe his soule from the pit,
To be enlightened with the light of the living.
Marke well, O Iob, hearken unto me,
Hold thy peace, and I wil speake.
If thou hast any thing to say, answer me :
Speake, for I desire to iustifie thee.
If not, hearken unto me :
Holde thy peace, and I shall teach thee wisdom.

CHAPTER XXXIII

Hee inciteth
Iob to attention.

CHAPTER XXXIII

FURTHERMORE Elihu answered, and said,

HEARE my wordes, O yee wise men,
And give eare unto me, ye that have knowledge.
For the eare trieth words,
As the mouth tasteth meate.
Let us chuse to us iudgement :
Let us know among our selves what is good.
For Iob hath said, I am righteous :
And God hath taken away my iudgement.
Should I lye against my right ?
My wound is incurable without transgression.
What man is like Iob,
Who drinketh up scorning like water ?
Which goeth in company with the workers of iniquitie,
And walketh with wicked men.
For hee hath said, It profiteth a man nothing,
That he should delight himselfe with God.
Therefore hearken unto me, ye men of understanding :
Farre bee it from God, that he should doe wickednes,
And from the Almighty, that hee should commit iniquitie.
For the worke of a man shall he render unto him,
And cause every man to finde according to his wayes.
Yea surely God will not doe wickedly,
Neither will the Almighty pervert iudgement.
Who hath given him a charge over the earth ?
Or who hath disposed the whole world ?
If he set his heart upon man,
If he gather unto himselfe his spirit and his breath ;
All flesh shall perish together,
And man shall turne againe unto dust.

Elihu accuseth
Iob for charg-
ing God with
iniustice.

God omni-
potent cannot
be uniuert.

IOB

CHAPTER XXXIII

If now thou hast understanding, heare this :
Hearken to the voyce of my words.
Shall even he that hateth right, governe ?
And wilt thou condemne him that is most iust ?
Is it fit to say to a King, Thou art wicked ?
And to Princes, Ye are ungodly ?
How much lesse to him that accepteth not the persons of
Princes,
Nor regardeth the rich more then the poore ?
For they all are the woorke of his hands.
In a moment shall they die,
And the people shalbe troubled at midnight, and passe away :
And the mighty shall be taken away without hand.
For his eyes are upon the wayes of man,
And he seeth all his goings.
There is no darkenes, nor shadow of death,
Where the workers of iniquitie may hide themselves.
For hee will not lay upon man more then right ;
That he should enter into iudgement with God.
He shall breake in pieces mighty men without number,
And set others in their stead.
Therefore hee knoweth their workes,
And he overturneth them in the night, so that they are
destroyed.
He striketh them as wicked men,
In the open sight of others :
Because they turned backe from him,
And would not consider any of his wayes.
So that they cause the cry of the poore to come unto him,
And he heareth the cry of the afflicted.
When he giveth quietnesse, who then can make trouble ?
And when hee hideth his face, who then can beholde him ?
Whether it be done against a nation, or against a man onely :
That the hypocrite raigne not,
Lest the people be ensnared.
Surely it is meete to be said unto God,
I have borne chastisement, I will not offend any more.
That which I see not, teach thou me ;
If I have done iniquitie, I will doe no more.
Should it bee according to thy minde ?
He will recompense it, whether thou refuse, or whether
thou chuse, and not I :
Therefore speake what thou knowest.

Man must
humble him-
selfe unto God.

I O B

Let men of understanding tell mee,
And let a wise man hearken unto mee.
Iob hath spoken without knowledge,
And his words were without wisdom.
My desire is that Iob may bee tried unto the ende,
Because of his answeres for wicked men.
For he addeth rebellion unto his sinne,
Hee clappeth his handes amongst us,
And multiplieth his words against God.

CHAPTER XXXIIII

Elihu re-
prooveth Iob.

CHAPTER XXXV

ELIHU spake moreover, and said,

THINKEST thou this to bee right,
That thou saydest, My righteousness is more then
Gods?

For thou saydst, What advantage will it bee unto thee,
And, What profite shall I have, if I bee cleansed from
my sinne?

I wil answer thee,

And thy companions with thee.

Looke unto the heavens and see,

And behold the clouds which are higher then thou.

If thou sinnest, what doest thou against him?

Or if thy transgressions be multiplied, what doest thou
unto him?

If thou be righteous, what givest thou him?

Or what receiveth hee of thine hand?

Thy wickednesse may hurt a man as thou art,

And thy righteousness may profit the sonne of man.

By reason of the multitude of oppressions they make the
oppressed to crie :

They crie out by reason of the arme of the mightie.

But none saith, Where is God my maker,

Who giveth songs in the night?

Who teacheth us more then the beasts of the earth,

And maketh us wiser then the foules of heaven.

There they crie, (but none giveth answer)

Because of the pride of evill men.

Surely God wil not heare vanitie,

Neither wil the Almighty regard it.

Although thou sayest thou shalt not see him,

Yet judgement is before him, therefore trust thou in him.

Comparison is
not to be made
with God, be-
cause our good
or evill cannot
extend unto
him.

Many cry in
their afflictions,
but are not
heard for want
of faith.

IOB

CHAPTER XXXV

But now because it is not so, hee¹ hath visited in his anger,
Yet he² knoweth it not in great extremitie :
Therefore doeth Iob open his mouth in vaine :
He multiplieth words without knowledge.

CHAPTER XXXVI

Elihu sheweth
how God is iust
in his wayes.

ELIHU also proceeded, and said,

SUFFER mee a little, and I will shewe thee,
That I have yet to speake on Gods behalfe.
I will fetch my knowledge from afarre,
And will ascribe righteousnesse to my Maker.
For truely my words shall not be false :
He that is perfect in knowledge, is with thee.
Behold, God is mightie, and despiseth not any :
He is mightie in strength and wisdom.
He preserveth not the life of the wicked :
But giveth right to the poore.
Hee withdraweth not his eyes from the righteous :
But with kings are they on the throne,
Yea he doth establish them for ever, and they are exalted.
And if they bee bound in fetters,
And be holden in cords of affliction :
Then hee sheweth them their worke,
And their transgressions, that they have exceeded.
He openeth also their eare to discipline,
And commandeth that they returne from iniquitie.
If they obey and serve him,
They shall spend their dayes in prosperitie,
And their yeeres in pleasures.
But if they obey not, they shall perish by the sword,
And they shall die without knowledge.
But the hypocrites in heart heape up wrath :
They crie not when he bindeth them.
They die in youth,
And their life is among the uncleane.
He delivereth the poore in his affliction,
And openeth their eares in oppression.
Even so would he have removed thee out of the strait
Into a broad place, where there is no straitnesse,
And that which should be set on thy table, should be full
of fatnesse.

How Iobs
sinnes hinder
Gods blessings.

¹ That is, God.

² That is, Iob.

IOB

But thou hast fulfilled the iudgement of the wicked :
Iudgement and iustice take hold on thee.
Because there is wrath, beware lest he take thee away with
his stroke :

CHAPTER
XXXVI

Then a great ransome cannot deliver thee.
Will he esteeme thy riches ?
No not gold, nor all the forces of strength.
Desire not the night,
When people are cut off in their place.
Take heed, regard not iniquitie :
For this hast thou chosen rather then affliction.
Beholde, God exalteth by his power :
Who teacheth like him ?
Who hath inioyned him his way ?
Or who can say, Thou hast wrought iniquitie ?
Remember that thou magnifie his worke,
Which men behold.

Gods works are
to be magnified.

Every man may see it,
Man may behold it afarre off.
Behold, God is great, and we know him not,
Neither can the number of his yeeres be searched out.
For hee maketh small the drops of water :
They powre downe raine according to the vapour thereof :
Which the clouds doe drop,
And distill upon man abundantly.
Also can any understand the spreadings of the clouds,
Or the noise of his tabernacle ?
Behold, he spreadeth his light upon it,
And covereth the bottome of the sea.
For by them iudgeth he the people,
He giveth meate in abundance.
With clouds he covereth the light,
And commaundeth it not to shine, by the cloud that
commeth betwixt.
The noise thereof sheweth concerning it,
The cattel also concerning the Vapour.

CHAPTER XXXVII

AT this also my heart trembleth,
And is moved out of his place.
Heare attentively the noise of his voice,
And the sound that goeth out of his mouth.

God is to be
feared because
of his great
works.

I O B

CHAPTER XXXVII

Hee directeth it under the whole heaven,
And his lightning unto the ends of the earth.
After it a voyce roareth :
Hee thundreth with the voice of his excellencie,
And hee will not stay them when his voice is heard.
God thundereth marvellously with his voice :
Great things doth hee, which we cannot comprehend.
For he saith to the snow, Be thou on the earth :
Likewise to the small raine,
And to the great raine of his strength.
Hee sealeth up the hand of every man ;
That all men may knowe his worke.
Then the beastes goe into dennes :
And remaine in their places.
Out of the South commeth the whirlewinde :
And cold out of the North.
By the breath of God, frost is given :
And the breadth of the waters is straitned.
Also by watring hee wearieth the thicke cloud :
Hee scattereth his bright cloud.
And it is turned round about by his counsels :
That they may doe whatsoever hee commaundeth them
Upon the face of the world in the earth.
Hee causeth it to come,
Whether for correction, or for his land, or for mercy.
Hearken unto this, O Iob :
Stand still, and consider the wondrous workes of God.
Doest thou knowe when God disposed them,
And caused the light of his cloud to shine ?
Doest thou knowe the ballancings of the clouds,
The wondrous workes of him which is perfect in knowledge ?
How thy garments are warme,
When hee quieteth the earth by the South wind ?
Hast thou with him spread out the skie,
Which is strong, and as a molten looking glasse ?
Teach us what we shall say unto him ;
For we cannot order our speach by reason of darknes.
Shall it bee told him that I speake ?
If a man speake, surely hee shalbe swallowed up.
And nowe men see not the bright light which is in the
clouds :
But the wind passeth and cleanseth them.
Faire weather commeth out of the North :

His wisdom is
unsearchable in
them.

IOB

With God is terrible maiestie.
Touching the Almighty, we cannot find him out: he is
 excellent in power,
And in iudgement, and in plenty of iustice: he will not
 afflict.
Men doe therefore feare him:
He respecteth not any that are wise of heart.

CHAPTER
XXXVII

CHAPTER XXXVIII

THEN the LORD answered Iob out of the whirlwind, and sayd,

God challengeth
Iob to answer.

WH^O is this that darkneth counsell
 By words without knowledge?
 Gird up nowe thy loines like a man;
For I will demaund of thee, and answer thou me.
Where wast thou when I layd the foundations of the
 earth?

God by his
mighty workes,
convinceth Iob
of Ignorance,

Declare, if thou hast understanding.
Who hath layd the measures thereof, if thou knowest?
Or who hath stretched the line upon it?
Whereupon are the foundations thereof fastened?
Or who layd the corner stone thereof?
When the morning starres sang together,
And all the sonnes of God shouted for ioy.
Or who shut up the sea with doores,
When it brake forth as if it had issued out of the wombe?
When I made the cloud the garment thereof,
And thicke darknesse a swadling band for it,
And brake up for it my decreed place,
And set barres and doores,
And said, Hitherto shalt thou come, but no further:
And heere shall thy proud waves be stayed.
Hast thou commaunded the morning since thy daies?
And caused the dayspring to know his place,
That it might take hold of the endes of the earth,
That the wicked might be shaken out of it?
It is turned as clay to the seale,
And they stand as a garment.
And from the wicked their light is withholden,
And the high arme shalbe broken.
Hast thou entred into the springs of the sea?
Or hast thou walked in the search of the depth?
Have the gates of death bene opened unto thee?

IOB

CHAPTER XXXVIII

Or hast thou seene the doores of the shadow of death ?
Hast thou perceived the breadth of the earth ?
Declare if thou knowest it all.
Where is the way where light dwelleth ?
And as for darknesse, where is the place thereof ?
That thou shouldest take it to the bound thereof,
And that thou shouldest know the pathes to the house
thereof.
Knowest thou it, because thou wast then borne ?
Or because the number of thy daies is great ?
Hast thou entred into the treasures of the snowe ?
Or hast thou seene the treasures of the haile,
Which I have reserved against the time of trouble,
Against the day of battaile and warre ?
By what way is the light parted ?
Which scattereth the East wind upon the earth.
Who hath divided a water-course for the overflowing of
waters ?
Or a way for the lightning of thunder,
To cause it to raine on the earth, where no man is :
On the wilderness wherein there is no man ?
To satisfie the desolate and waste ground,
And to cause the bud of the tender herbe to spring forth.
Hath the raine a father ?
Or who hath begotten the drops of dew ?
Out of whose wombe came the yce ?
And the hoary frost of heaven, who hath gendred it ?
The waters are hid as with a stone,
And the face of the deepe is frozen.
Canst thou bind the sweete influences of Pleiades ?
Or loose the bands of Orion ?
Canst thou bring forth Mazzaroth in his season,
Or canst thou guide Arcturus with his sonnes ?
Knowest thou the ordinances of heaven ?
Canst thou set the dominion thereof in the earth ?
Canst thou lift up thy voice to the cloudes,
That abundance of waters may cover thee ?
Canst thou send lightnings, that they may goe,
And say unto thee, Here we are ?
Who hath put wisdom in the inward parts ?
Or who hath given understanding to the heart ?
Who can number the cloudes in wisdom ?
Or who can stay the bottles of heaven,

and of
imbecillity.

IOB

When the dust groweth into hardnesse,
And the clods cleave fast together?
Wilt thou hunt the pray for the lyon?
Or fill the appetite of the young lyons,
When they couch in their dennes,
And abide in the covert to lie in waite?
Who provideth for the raven his foode?
When his young ones cry unto God,
They wander for lacke of meate.

CHAPTER
XXXVIII

CHAPTER XXXIX

KNOWEST thou the time when the wild goates of the
rocke bring forth!
Or canst thou marke when the hindes doe calve?
Canst thou number the moneths that they fulfill?
Or knowest thou the time when they bring forth?
They bowe themselves, they bring forth their young ones,
They cast out their sorrowes.
Their yong ones are in good liking, they grow up with
corn:
They go forth, and returne not unto them.
Who hath sent out the wild asse free?
Or who hath loosed the bands of the wild asse?
Whose house I have made the wilderness,
And the barren lande his dwellings.
He scorneth the multitude of the citie,
Neither regardeth he the crying of the driver.
The range of the mountaines is his pasture,
And hee searcheth after every greene thing.
Will the Unicorne be willing to serve thee?
Or abide by thy cribbe?
Canst thou binde the Unicorne with his band in the furrow?
Or will he harrow the valleyes after thee?
Wilt thou trust him because his strength is great?
Or wilt thou leave thy labour to him?
Wilt thou beleeve him that hee will bring home thy seed?
And gather it into thy barne?
Gavest thou the goodly wings unto the peacocks,
Or wings and feathers unto the Ostrich?
Which leaveth her egges in the earth,
And warmeth them in dust,
And forgetteth that the foot may crush them,

Of the wild
goates and
hinds.

Of the wild
Asse.

The Unicorne.

The Peacock,
Storke and
Ostrich.

IOB

CHAPTER XXXIX

Or that the wilde beast may breake them.
She is hardened against her yong ones, as though they
were not hers :

Her labour is in vaine without feare.
Because God hath deprived her of wisdom,
Neither hath he imparted to her understanding.
What time she lifteth up her selfe on high,
She scorneth the horse and his rider.

The horse.

Hast thou given the horse strength ?
Hast thou clothed his necke with thunder ?
Canst thou make him afraid as a grashopper ?
The glory of his nostrils is terrible.
He paweth in the valley, and reioyceth in his strength :
Hee goeth on to meet the armed men.
He mocketh at feare, and is not affrighted :
Neither turneth he backe from the sworde.
The quiver ratleth against him,
The glittering speare and the shield.

He swalloweth the ground with fiercenesse and rage :
Neither beleeveth he that it is the sound of the trumpet.
Hee saith among the trumpets, Ha, ha :
And he smelleth the battaile afarre off,
The thunder of the captaines, and the shouting.

The hauke.

Doeth the hawke flie by thy wisdom,
And stretch her wings toward the South ?

The Eagle.

Doeth the Eagle mount up at thy commaund ?
And make her nest on high ?
She dwelleth and abideth on the rocke,
Upon the cragge of the rocke, and the strong place.
From thence she seeketh the pray,
And her eyes behold a farre off.
Her yong ones also suck up blood :
And where the slaine are, there is he.

CHAPTER XL

Iob humbleth
himselfe to God.

MOREOVER the LORD answered Iob, and said,

SHALL hee that contendeth with the Almighty,
instruct him ?
He that reproveth God, let him answere it.

Then Iob answered the LORD, and said,
Behold, I am vile, what shall I answere thee ?

IOB

I wil lay my hand upon my mouth.
Once have I spoken, but I will not answer :
Yea wise, but I will proceed no further.

CHAPTER XL

Then answered the LORD unto Iob out of the whirlewinde,
and said :

Gird up thy loynes now like a man :
I will demaund of thee, and declare thou unto me.
Wilt thou also disanul my iudgement ?
Wilt thou condemne mee, that thou mayest be righteous ?
Hast thou an arme like God ?
Or canst thou thunder with a voyce like him ?
Decke thy selfe now with Maiestie, and excellencie,
And aray thy selfe with glory, and beutie.
Cast abroad the rage of thy wrath :
And behold every one that is proud, and abase him.
Looke on every one that is proud, and bring him low :
And tread downe the wicked in their place.
Hide them in the dust together,
And binde their faces in secret.
Then will I also confesse unto thee,
That thine owne right hand can save thee.

God stirreth
him up to shew
his righteous-
nes, power, and
wisedome.

Beholde now Behemoth which I made with thee,
Hee eateth grasse as an oxe.
Loe now, his strength is in his loynes,
And his force is in the navell of his belly.
Hee moveth his taile like a Cedar :
The sinewes of his stones are wrapt together.
His bones are as strong pieces of brasse :
His bones are like barres of iron.
Hee is the chiefe of the wayes of God :
He that made him, can make his sword to approach unto him.
Surely the mountaines bring him fourth foode :
Where all the beasts of the field play.
He lieth under the shady trees,
In the covert of the reede, and fennes.
The shady trees cover him with their shaddow :
The willowes of the brooke compasse him about.
Behold, he drinketh up a river, and hasteth not :
He trusteth that he can draw up Iordan into his mouth.
He taketh it with his eyes :
His nose pearceth through snares.

Of the
Behemoth.

IOB

CHAPTER XLI

Of Gods great
power in the
Leviathan.

CHAPTER XLI

CANST thou draw out Leviathan¹ with an hooke?
Or his tongue with a corde which thou lettest downe?
Canst thou put an hooke into his nose?
Or bore his iawe through with a thorne?
Will he make many supplications unto thee?
Will he speake soft words unto thee?
Will he make a covenant with thee?
Wilt thou take him for a servant for ever?
Wilt thou play with him as with a birde?
Wilt thou binde him for thy maydens?
Shall the companions make a banquet of him?
Shall they part him among the merchants?
Canst thou fill his skinne with barbed irons?
Or his head with fish-speares?
Lay thine hand upon him,
Remember the battell: doe no more.
Behold, the hope of him is in vaine:
Shall not one be cast downe even at the sight of him?
None is so fierce that dare stirre him up:
Who then is able to stand before me?
Who hath prevented me that I should repay him?
Whatsoever is under the whole heaven, is mine.
I will not conceale his parts.
Nor his power, nor his comely proportion.
Who can discover the face of his garment?
Or who can come to him, with his double bridle?
Who can open the doores of his face?
His teeth are terrible round about.
His scales are his pride,
Shut up together as with a close seale.
One is so neere to another,
That no ayre can come betweene them.
They are ioyned one to another,
They sticke together, that they cannot be sundred.
By his neesings a light doth shine,
And his eyes are like the eye-liddes of the morning.
Out of his mouth goe burning lampes,
And sparkes of fire leape out.
Out of his nostrrels goeth smoke,
As out of a seething pot or caldron.

¹ That is, a whale or a whirlepoole.

IOB

CHAPTER XLI

His breath kindleth coales,
And a flame goeth out of his mouth.
In his necke remaineth strength,
And sorrowe is turned into ioy before him.
The flakes of his flesh are ioyned together :
They are firme in themselves, they cannot be moved.
His heart is as firme as a stone,
Yea as hard as a peece of the nether mil-stone.
When he rayseth up himselfe, the mightie are afraid :
By reason of breakings they purifie themselves.
The sword of him that layeth at him cannot hold :
The speare, the dart, nor the habergeon.
He esteemeth iron as straw,
And brasse as rotten wood.
The arrow cannot make him flee :
Sling-stones are turned with him into stubble.
Darts are counted as stubble :
He laugheth at the shaking of a speare.
Sharpe stones are under him :
He spreadeth sharpe pointed things upon the mire.
He maketh the deepe to boyle like a pot :
Hee maketh the sea like a pot of oyntment.
Hee maketh a path to shine after him ;
One would thinke the deepe to bee hoarie.
Upon earth there is not his like :
Who is made without feare.
He beholdeth all high things :
He is a king over all the children of pride.

CHAPTER XLII

THEN Iob answered the LORD, and said,

I KNOW that thou canst doe every thing,
And that no thought can bee withholden from thee.
Who is he that hideth counsel without knowledge ?
Therefore have I uttered that I understood not,
Things too wonderfull for me, which I knew not.
Heare, I beseech thee, and I will speake :
I will demand of thee, and declare thou unto me.
I have heard of thee by the hearing of the eare :
But now mine eye seeth thee.
Wherefore I abhorre my selfe, and repent
In dust and ashes.

Iob submitteth
himselſe unto
God.

IOB

CHAPTER XLII

God preferring
Iobs cause,
maketh his
friends submit
themselves,
and accepteth
him.

He magnifieth
and blesseth
Iob.

Iobs age and
death.

And it was so, that after the LORD had spoken these words unto Iob, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of mee the thing that is right, as my servant Iob hath. Therefore take unto you now seven bullocks, and seven rammes, and goe to my servant Iob, and offer up for your selves a burnt offering, and my servant Iob shal pray for you, for him wil I accept: lest I deale with you after your folly, in that ye have not spoken of mee the thing which is right, like my servant Iob. So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Iob. And the LORD turned the captivitee of Iob, when he prayed for his friends: also the LORD gave Iob twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had bin of his acquaintance before, and did eat bread with him in his house: and they bemoned him, and comforted him over all the evill that the LORD had brought upon him: every man also gave him a piece of money, and every one an eare-ring of gold. So the LORD blessed the latter end of Iob, more then his beginning: for he had fourteene thousand sheepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand shee asses. He had also seven sonnes, and three daughters. And he called the name of the first, Iemima, and the name of the second, Kezia, and the name of the third, Keren-happuch. And in all the land were no women found so faire as the daughters of Iob: and their father gave them inheritance among their brethren. After this lived Iob an hundred and fourtie yeeres, and saw his sonnes, and his sonnes sonnes, even foure generations. So Iob died being old, and full of dayes.

PSALMES

THE BOOKE OF PSALMES

PSALME I



BLESSED is the man that walketh not in the
counsell of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornfull.
But his delight is in the Law of the Lord,
And in his Law doeth he meditate day
and night.

And he shalbe like a tree planted by the
rivers of water,

That bringeth fourth his fruit in his season,
His leafe also shall not wither,
And whatsoever he doeth, shall prosper.

The ungodly are not so :

But are like the chaffe, which the winde driveth away.

Therefore the ungodly shall not stand in the iudgement,

Nor sinners in the Congregation of the righteous.

For the LORD knoweth the way of the righteous :

But the way of the ungodly shall perish.

The happinesse
of the godly.

The unhappi-
nesse of the
ungodly.

PSALME II

WHY do the heathen rage,
And the people imagine a vaine thing ?
The Kings of the earth set themselves,

And the rulers take counsell together,
Against the LORD, and against his Anoynted, saying,
Let us breake their bandes asunder,
And cast away their cords from us.

Hee that sitteth in the heavens shal laugh :

The LORD shall have them in derision.

Then shall hee speake unto them in his wrath,

And vexe them in his sore displeasure.

The kingdome
of Christ.

PSALMES

PSALME II

Kings are
exhorted to
accept it.

Yet have I set my King
Upon my holy hill of Sion.
I will declare the decree :
The LORD hath said unto mee, Thou art my sonne,
This day have I begotten thee.
Aske of me, and I shall give thee the heathen for thine
inheritance,
And the uttermost parts of the earth for thy possession.
Thou shalt breake them with a rod of iron,
Thou shalt dash them in pieces like a potters vessell.
Bee wise now therefore, O yee Kings :
Be instructed ye Iudges of the earth.
Serve the LORD with feare,
And reioyce with trembling.
Kisse the Sonne lest he be angry, and ye perish from
the way,
When his wrath is kindled but a little :
Blessed are all they that put their trust in him.

PSALME III

A Psalme of David when he fled from Absalom his sonne.

The securitie
of Gods
protection.

LORD, how are they increased that trouble mee ?
Many are they that rise up against me.
Many there bee which say of my soule,
There is no helpe for him in God. Selah.
But thou, O LORD, art a shield for me ;
My glory, and the lifter up of mine head.
I cryed unto the LORD with my voyce,
And he heard me out of his holy hill. Selah.
I layd me downe and slept ;
I awaked, for the LORD sustained me.
I will not be afraid of ten thousands of people,
That have set themselves against me round about.
Arise, O LORD, save mee, O my God ;
For thou hast smitten all mine enemies upon the cheeke
bone :
Thou hast broken the teeth of the ungodly.
Salvation belongeth unto the LORD :
Thy blessing is upon thy people. Selah.

PSALMES

PSALME III

PSALME III

To the chiefe Musician on Neginoth, A Psalme of David.

HEARE me, when I call, O God of my righteousnesse : David prayeth
Thou hast enlarged mee when I was in distresse, for audience.
Have mercy upon me, and heare my prayer.

O ye sonnes of men, how long will yee turne my glory He reproveth
into shame ? and exhorteth
his enemies.

How long will yee love vanitie, and seeke after leasing.
Selah.

But know that the LORD hath set apart him that is
godly, for himselfe :

The LORD will heare when I call unto him.

Stand in awe, and sinne not :

Commune with your owne heart upon your bed, and
be still. Selah.

Offer the sacrifices of righteousnesse,

And put your trust in the LORD.

There be many that say, Who wil shew us any good ?

LORD lift thou up the light of thy countenance upon us.

Thou hast put gladnesse in my heart,

More then in the time that their corne and their wine
increased.

I will both lay mee downe in peace, and sleepe :

For thou LORD only makest me dwell in safetie.

Mans happi-
nesse is in
Gods favour.

PSALME V

To the chiefe musician upon Nehiloth, A Psalme of David.

GIVE care to my words,
O LORD, consider my meditation.

Hearken unto the voice of my crie, my King,
and my God : David prayeth,
and professeth
his studie in
prayer.

For unto thee will I pray.

My voyce shalt thou heare in the morning, O LORD ;

In the morning will I direct my prayer unto thee, and
will looke up.

For thou art not a God that hath pleasure in wickednesse :

Neither shall evill dwell with thee.

The foolish shall not stand in thy sight :

Thou hatest al workers of iniquity.

Thou shalt destroy them that speake leasing :

God favoureth
not the wicked.

PSALMES

PSALME V

David profes-
sing his faith,
prayeth unto
God, to guide
him,

To destroy
his enemies,

and to preserve
the godly.

The LORD will abhorre the bloodie and deceitfull man.
But as for me, I will come into thy house in the multitude
of thy mercy :
And in thy feare will I worship toward thy holy temple.
Lead me O LORD, in thy righteousnesse, because of
mine enemies ;
Make thy way straight before my face.
For there is no faithfulness in their mouth,
Their inward part is very wickednesse :
Their throat is an open sepulchre,
They flatter with their tongue.
Destroy thou them, O God,
Let them fall by their owne counsels :
Cast them out in the multitude of their transgressions,
For they have rebelled against thee.
But let all those that put their trust in thee, reioyce :
Let them ever shout for ioy ; because thou defendest them :
Let them also that love thy name, be ioyfull in thee.
For thou, LORD, wilt blesse the righteous :
With favour wilt thou compasse him as with a shield.

PSALME VI

To the chiefe musician on Neginoth upon Sheminith,
A Psalme of David.

Dauids com-
plaint in his
sicknesse.

O LORD, rebuke me not in thine anger,
Neither chasten me in thy hot displeasure.
Have mercy upon me, O LORD, for I am weake :
O LORD heale mee, for my bones are vexed.
My soule is also sore vexed :
But thou, O LORD, how long ?
Returne, O LORD, deliver my soule :
Oh save mee, for thy mercies sake.
For in death there is no remembrance of thee :
In the grave who shall give thee thanks ?
I am weary with my groning,
All the night make I my bed to swim :
I water my couch with my teares.
Mine eie is consumed because of griefe ;
It waxeth olde because of all mine enemies.
Depart from me, all yee workers of iniquitie ;
For the LORD hath heard the voice of my weeping.
The LORD hath heard my supplication ;

By faith he
triumpheth
over his
enemies.

PSALMES

The LORD will receive my prayer.
Let all mine enemies be ashamed and sore vexed :
Let them returne and be ashamed suddainly.

PSALME
VI

PSALME VII

Shiggaion of David ; which he sang unto the LORD
concerning the words of Cush the Beniamite.

O LORD, my God, in thee doe I put my trust :
Save me from all them that persecute me, and
deliver me.

David prayeth
against the
malice of his
enemies, pro-
fessing his
innocency.

Least hee teare my soule like a lyon,
Renting it in pieces, while there is none to deliver.

O LORD my God, if I have done this :

If there be iniquitie in my hands :

If I have rewarded evill unto him that was at peace
with me :

(Yea I have delivered him that without cause is mine
emie.)

Let theemie persecute my soule, and take it,
Yea let him tread downe my life upon the earth,
And lay mine honour in the dust. Selah.

Arise, O LORD, in thine anger,

Lift up thy selfe, because of the rage of mine enemies :

And awake for me to the iudgement that thou hast
commanded.

So shall the congregation of the people compasse thee
about :

For their sakes therefore returne thou on high.

The LORD shal iudge the people :

Iudge me, O LORD, according to my righteousnesse, and
according to mine integritie that is in me.

Oh let the wickednes of the wicked come to an end,
but establish the iust :

For the righteous God trieth the hearts and reines,

My defence is of God,

Which saveth the upright in heart.

God iudgeth the righteous,

And God is angrie with the wicked every-day.

If he turne not, he will whet his sword ;

He hath bent his bowe, and made it ready.

He hath also prepared for him the instruments of death ;

He ordaineth his arrowes against the persecutors.

By faith he
seeth his de-
fence and the
destruction of
his enemies.

PSALMES

PSALME VII

Behold, he travelleth with iniquitie,
And hath conceived mischief, and brought forth falshood.
He made a pit and digged it,
And is fallen into the ditch which he made.
His mischief shall returne upon his owne head,
And his violent dealing shall come downe upon his
owne pate.
I will praise the LORD according to his righteousness:
And will sing praise to the name of the LORD most high.

PSALME VIII

To the chiefe Musicion upon Gittith, a Psalme of David.

Gods glory is
magnified by
his workes, and
by his love to
man.

O LORD our Lord,
How excellent is thy name in all the earth!
Who hast set thy glory above the heavens.
Out of the mouth of babes and sucklings hast thou
ordained strength,
Because of thine enemies,
That thou mightest still the enemy and the avenger.
When I consider thy heavens, the worke of thy fingers,
The moone and the starres which thou hast ordained;
What is man, that thou art mindfull of him?
And the sonne of man, that thou visitest him?
For thou hast made him a little lower then the Angels;
And hast crowned him with glory and honour.
Thou madest him to have dominion over the workes of
thy hands;
Thou hast put all things under his feete.
All sheepe and oxen,
Yea and the beasts of the field.
The foule of the aire, and the fish of the sea,
And whatsoever passeth through the paths of the seas.
O LORD our Lord,
How excellent is thy name in all the earth!

PSALME IX

To the chiefe musician upon Muth-Labben. A Psalme of David.

David prayseth
God for execut-
ing of iudg-
ment.

I WIL praise thee, O LORD, with my whole heart:
I will shewe forth all thy marvellous workes.
I will be glad and reioyce in thee:
I will sing prayse to thy name, O thou most High.

PSALMES

PSALME
IX

When mine enemies are turned backe,
They shall fall and perish at thy presence.
For thou hast maintained my right, and my cause :
Thou satest in the throne iudging right.
Thou hast rebuked the heathen, thou hast destroyed
the wicked ;

Thou hast put out their name for ever and ever.
O thou enemy, destructions are come to a perpetuall end ;
And thou hast destroyed cities,
Their memoriall is perished with them.
But the LORD shall endure for ever :
He hath prepared his throne for iudgement.
And hee shall iudge the world in righteousness ;
He shall minister iudgement to the people in uprightnesse.
The LORD also will bee a refuge for the oppressed :
A refuge, in times of trouble.

And they that know thy name will put their trust in thee :
For thou LORD hast not forsaken them that seeke thee.

Sing praises to the LORD, which dwelleth in Sion :

Declare among the people his doings.

When he maketh inquisition for blood, he remembreth them :

He forgetteth not the crie of the humble.

Have mercie upon me O LORD,

Consider my trouble which I suffer of them that hate me,

Thou that liftest mee up from the gates of death :

That I may shew forth all thy prayse

In the gates of the daughter of Sion :

I will reioyce in thy salvation.

The heathen are sunke downe in the pit that they made :

In the net which they hid, is their own foot taken.

The LORD is knowne by the iudgement which he
executeth :

The wicked is snared in the worke of his owne hands.
Higgaion. Selah.

The wicked shall be turned into hell,

And all the nations that forget God.

For the needie shall not alway be forgotten :

The expectation of the poore shall not perish for ever.

Arise, O LORD, let not man prevaile :

Let the heathen bee iudged in thy sight.

Put them in feare, O LORD :

That the nations may know themselves to be but men.
Selah.

He inciteth
others to
prayse him.

Hee prayeth,
that he may
have cause to
prayse him.

PSALMES

PSALME X

PSALME X

David complaineth to God of the outrage of the wicked.

WHY standest thou afarre off, O LORD?
Why hidest thou thy selfe in times of trouble?
The wicked in his pride doeth persecute the
poore :

Let them be taken in the devices that they have imagined.
For the wicked boasteth of his hearts desire,
And blesseth the covetous, whom the LORD abhorreth.
The wicked through the pride of his countenance will
not seeke after God :

God is not in all his thoughts.

His wayes are alwayes grievous,

Thy iudgements are farre above out of his sight :

As for all his enemies, he puffeth at them.

He hath said in his heart, I shall not be moved :

For I shall never be in adversitie.

His mouth is full of cursing, and deceit, and fraud :

Under his tongue is mischief and vanitie.

He sitteth in the lurking places of the villages :

In the secret places doeth he murder the innocent :

His eyes are privily set against the poore.

He lieth in waite secretly as a lyon in his denne,

He lieth in wait to catch the poore :

He doth catch the poore when he draweth him into
his net.

He croucheth, and humbleth himselfe,

That the poore may fall by his strong ones.

Hee hath said in his heart, God hath forgotten :

He bideth his face, hee will never see it.

Arise, O LORD, O God lift up thine hand :

Forget not the humble.

Wherefore doeth the wicked contemne God?

He hath said in his heart, Thou wilt not require it.

Thou hast seene it, for thou beholdest mischief and spite
to requite it with thy hand :

The poore committeth himselfe unto thee,

Thou art the helper of the fatherlesse.

Breake thou the arme of the wicked,

And the evill man: seeke out his wickednes, till thou
finde none.

The LORD is King for ever and ever.

The heathen are perished out of his land.

He prayeth for
remedie.

He professeth
his confidence.

PSALMES

LORD, thou hast heard the desire of the humble :
Thou wilt prepare their heart, thou wilt cause thine eare
to heare,
To iudge the fatherlesse and the oppressed,
That the man of the earth may no more oppresse.

PSALME
X

PSALME XI

To the chiefe Musician. A Psalme of David.

IN the LORD put I my trust :
How say yee to my soule,
Flee as a bird to your mountaine ?
For loe, the wicked bende their bow,
They make ready their arrow upon the string :
That they may privily shoote at the upright in heart.
If the foundations bee destroyed :
What can the righteous doe ?
The LORD is in his holy Temple,
The LORDS Throne is in heaven :
His eyes beholde, his eye lids trie the children of men.
The LORD trieth the righteous :
But the wicked and him that loveth violence, his soule
hateth.
Upon the wicked hee shall raine snares,
Fire and brimstone, and an horrible tempest : this shall be
the portion of their cup.
For the righteous LORD loveth righteousness :
His countenance doeth behold the upright.

David encour-
ageth himselfe
in God, against
his enemies.

The providence
and iustice of
God.

PSALME XII

To the chiefe Musician upon Sheminith. A Psalme of David.

HELPE LORD, for the godly man ceaseth ;
For the faithfull faile from among the children
of men.
They speake vanitie every one with his neighbour :
With flattering lips, and with a double heart do they
speake.
The LORD shall cut off all flattering lips,
And the tongue that speaketh proud things.
Who have said, With our tongue wil we prevaile,
Our lips are our owne : who is Lord over us ?

David destitute
of humane com-
fort, craveth
helpe of God.

Hee comforteth
himselfe with
Gods iudge-
ments on the
wicked, and
confidence in
Gods tried
promises.

PSALMES

PSALME XII

For the oppression of the poore, for the sighing of the
needy,

Now will I arise (saith the LORD,)
I will set him in safetie from him that puffeth at him.
The wordes of the LORD are pure wordes :
As silver tried in a fornace of earth
Purified seven times.
Thou shalt keepe them, (O LORD,)
Thou shalt preserve them, from this generation for ever.
The wicked walke on every side,
When the vilest men are exalted.

PSALME XIII

To the chiefe Musician. A Psalme of David.

David complaineth of
delay in helpe.

HOW long wilt thou forget mee (O LORD) for ever ?
How long wilt thou hide thy face from me ?
How long shall I take counsel in my soule,
Having sorrow in my heart dayly ?
How long shall mine enimie be exalted over me ?
Consider and heare me, O LORD my God :
Lighten mine eyes, lest I sleep the sleepe of death.
Least mine enimie say, I have prevailed against him :
And those that trouble mee, reioyce, when I am moved.
But I have trusted in thy mercy,
My heart shall reioyce in thy salvation.
I will sing unto the LORD,
Because hee hath dealt bountifully with mee.

He prayeth for
preventing
Grace.

Hee boasteth
of Divine
mercie.

PSALME XIIIII

To the chiefe musician, A Psalme of David.

David describeth the
corruption of
a naturall man.

THE foole hath sayd in his heart, There is no God :
They are corrupt, they have done abominable
workes,
There is none that doeth good.
The LORD looked downe from heaven upon the children
of men ;
To see if there were any that did understand
And seeke God.
They are all gone aside, they are all together become filthy :
There is none that doeth good, no not one.

PSALMES

Have all the workers of iniquity no knowledge?
Who eat up my people as they eat bread,
And call not upon the LORD.
There were they in great feare;
For God is in the generation of the righteous.
You have shamed the counsell of the poore;
Because the LORD is his refuge.
O that the salvation of Israel were come out of Sion!
When the LORD bringeth backe the captivitie of his people,
Iacob shall reioyce, and Israel shalbe glad.

PSALME XIII

He convinceth
the wicked by
the light of
their con-
science.

He glorieth in
the salvation
of God.

PSALME XV

A Psalme of David.

LORD, who shall abide in thy tabernacle?
Who shall dwell in thy holy hill?
Hee that walketh uprightly, and worketh right-
eousnesse,

David de-
scribeth a
citizen of
Sion.

And speaketh the trueth in his heart.
Hee that backbiteth not with his tongue,
Nor doth evill to his neighbour,
Nor taketh up a reproach against his neighbour.
In whose eies a vile person is contemned;
But he honoureth them that feare the LORD:
He that sweareth to his owne hurt, and changeth not.
He that putteth not out his money to usury,
Nor taketh reward against the innocent:
He that doth these things, shall never be moved.

PSALME XVI

Michtam of David.

PRESERVE me, O God: for in thee doe I put my trust.
O my soule, thou hast sayd unto the LORD, Thou art
my Lord:
My goodnes extendeth not to thee:
But to the Saints, that are in the earth,
And to the excellent, in whom is all my delight.
Their sorrowes shalbe multiplied, that hasten after another
God:

David in dis-
trust of merites,
and hatred of
Idolatri, flyeth
to God for pre-
servation.

Their drinke offerings of blood will I not offer,
Nor take up their names into my lippes.

PSALMES

PSALME XVI

He sheweth the hope of his calling, of the resurrection, and life everlasting.

The LORD is the portion of mine inheritance, and of my cup :
Thou maintainest my lot.
The lines are fallen unto mee in pleasant places ;
Yea, I have a goodly heritage.
I will blesse the LORD, who hath given me counsell :
My reines also instruct me in the night seasons.
I have set the LORD alwaies before me :
Because hee is at my right hand, I shall not be moved.
Therefore my heart is glad, and my glory reioyceth :
My flesh also shall rest in hope.
For thou wilt not leave my soule in hell ;
Neither wilt thou suffer thine holy one to see corruption.
Thou wilt shewe me the path of life :
In thy presence is fulnesse of ioy,
At thy right hand there are pleasures for evermore.

PSALME XVII

A prayer of David.

David in confidence of his integrity, craveth defence of God against his enemies.

HEARE the right, O LORD, attend unto my crie,
Give eare unto my prayer, that goeth not out
of fained lips.
Let my sentence come forth from thy presence :
Let thine eyes beholde the things that are equall.
Thou hast proved mine heart, thou hast visited me in the
night,
Thou hast tried me, and shalt find nothing :
I am purposed that my mouth shall not transgresse.
Concerning the workes of men, by the word of thy lips,
I have kept me from the paths of the destroyer.
Hold up my goings in thy paths,
That my footsteps slip not.
I have called upon thee, for thou wilt heare me, O God :
Incline thine eare unto me, and heare my speach.
Shew thy marvellous loving kindnesse, O thou that savest
by thy right hand, them which put their trust in
thee,
From those that rise up against them.
Keepe me as the apple of the eye :
Hide mee under the shadowe of thy wings,
From the wicked that oppresse me,
From my deadly enemies, who compasse me about.
They are inclosed in their owne fat :

PSALMES

With their mouth they speake proudly.
They have now compassed us in our steps :
They have set their eyes bowing downe to the earth :
Like as a lyon that is greedie of his pray,
And as it were a yong lyon lurking in secret places.
Arise, O LORD,
Disappoint him, cast him downe :
Deliver my soule from the wicked, which is thy sword :
From men which are thy hand, O LORD,
From men of the world, which have their portion in this
life,
And whose belly thou fillest with thy hid treasure :
They are full of children,
And leave the rest of their substance to their babes.
As for me, I will behold thy face in righteousnessse :
I shall bee satisfied, when I awake, with thy likenessse.

PSALME XVIII

To the chiefe musicion, a psalme of David, the servant of
the LORD, who spake unto the LORD the words of this song,
in the day that the LORD delivered him from the hand of all
his enemies, and from the hand of Saul : And he said,

I WILL love thee, O LORD, my strength.
The LORD is my rocke, and my fortresse, and my
deliverer :
My God, my strength in whome I will trust,
My buckler, and the horne of my salvation, and my high
tower.
I will call upon the LORD, who is worthy to be praised :
So shall I be saved from mine enemies.
The sorrowes of death compassed me,
And the floods of ungodly men made me afraid.
The sorrowes of hell compassed me about :
The snares of death prevented me.
In my distresse I called upon the LORD,
And cryed unto my God :
Hee heard my voyce out of his temple,
And my crie came before him, even into his eares.
Then the earth shooke and trembled ;
The foundations also of the hilles mooved
And were shaken, because hee was wroth.
There went up a smoke out of his nostrils,

PSALME XVII

He sheweth
their pride,
craft and
eagernes.
Hee prayeth
against them
in confidence
of his hope.

David praiseth
God for his
manifest and
marvellous
blessings.

PSALMES

PSALME
XVIII

And fire out of his mouth deuoured,
Coales were kindled by it.
He bowed the heavens also, and came downe :
And darkenesse was under his feet.
And he rode upon a Cherub, and did flie :
Yea he did flie upon the wings of the wind.
He made darkenes his secret place :
His pavilion round about him, were darke waters, and
thicke cloudes of the skies.
At the brightnes that was before him his thicke clouds
passed,
Haile stones and coales of fire.
The LORD also thundered in the heavens,
And the highest gave his voyce ;
Hailestones and coales of fire.
Yea, he sent out his arrowes, and scattered them ;
And he shot out lightnings, and discomfited them.
Then the chanel of waters were seene,
And the foundations of the world were discovered :
At thy rebuke, O LORD,
At the blast of the breath of thy nostrils.
He sent from above, he tooke me,
He drew me out of many waters.
He delivered me from my strongemie,
And from them which hated me : for they were too strong
for me.
They prevented me in the day of my calamitie :
But the LORD was my stay.
He brought me forth also into a large place :
He delivered me, because he delighted in me.
The LORD rewarded me according to my righteousnesse,
According to the cleannesse of my hands hath hee re-
compensed me.
For I have kept the wayes of the LORD,
And have not wickedly departed from my God.
For all his iudgements were before me,
And I did not put away his statutes from me.
I was also upright before him :
And I kept my selfe from mine iniquity.
Therefore hath the LORD recompensed me according to
my righteousnesse,
According to the cleannesse of my hands in his eye-
sight.

PSALMES

PSALME
XVIII

With the mercifull thou wilt shew thy selfe mercifull,
With an upright man thou wilt shew thy selfe upright.
With the pure thou wilt shewe thy selfe pure,
And with the froward thou wilt shew thy selfe froward.
For thou wilt save the afflicted people :
But wilt bring downe high lookes.
For thou wilt light my candle :
The LORD my God will enlighten my darknesse.
For by thee I have run through a troupe ;
And by my God have I leaped over a wall.
As for God, his way is perfect :
The word of the LORD is tried :
He is a buckler to all those that trust in him.
For who is God save the LORD ?
Or who is a rocke save our God ?
It is God that girdeth mee with strength,
And maketh my way perfect.
Hee maketh my feete like hindes feete,
And setteth me upon my high places.
He teacheth my hands to warre,
So that a bow of steele is broken by mine armes.
Thou hast also given me the shield of thy salvation :
And thy right hand hath holden me up,
And thy gentlenesse hath made me great.
Thou hast enlarged my steppes under me ;
That my feete did not slippe.
I have pursued mine enemies, and overtaken them :
Neither did I turne againe till they were consumed.
I have wounded them that they were not able to rise :
They are fallen under my feete.
For thou hast girded mee with strength unto the battell :
Thou hast subdued under me, those that rose up against me.
Thou hast also given mee the neckes of mine enemies :
That I might destroy them that hate me.
They cried, but there was none to save them :
Even unto the LORD, but he answered them not.
Then did I beate them small as the dust before the
winde :
I did cast them out, as the dirt in the streetes.
Thou hast delivered me from the strivings of the people,
And thou hast made mee the head of the heathen :
A people whom I have not knowen, shall serve me.
As soone as they heare of mee, they shall obey me :

PSALMES

PSALME XVIII

The strangers shall submit themselves unto me.
The strangers shall fade away,
And be afraid out of their close places.
The LORD liveth, and blessed be my rocke :
And let the God of my salvation be exalted.
It is God that avengeth mee,
And subdueth the people under me.
He delivereth me from mine enemies :
Yea thou liftest mee up above those that rise up
against me ;
Thou hast delivered me from the violent man.
Therefore will I give thanks unto thee, (O LORD) among
the heathen :
And sing prayes unto thy name.
Great deliverance giveth he to his King :
And sheweth mercy to his Anointed,
To David, and to his seede for evermore.

PSALME XIX

To the chiefe Musician, A Psalme of David.

THE heavens declare the glory of God :
And the firmament sheweth his handy worke.
Day unto day uttereth speach,
And night unto night sheweth knowledge.
There is no speach nor language,
Where their voyce is not heard.
Their line is gone out through all the earth,
And their words to the end of the world :
In them hath he set a tabernacle for the Sunne.
Which is as a bridegrome comming out of his chamber,
And reioyceth as a strong man to runne a race.
His going forth is from the end of the heaven,
And his circuite unto the ends of it :
And there is nothing hidde from the heat thereof.
The Law of the LORD is perfect, converting the soule :
The testimonie of the LORD is sure, making wise the simple.
The Statutes of the LORD are right, reioycing the heart :
The Commandement of the LORD is pure, inlightning the
eyes.
The feare of the LORD is cleane, enduring for ever :
The Iudgements of the LORD are true, and righteous
altogether.

The creatures
shew Gods
glory.

The word his
Grace.

PSALMES

More to bee desired are they then gold, yea, then much
fine gold :

PSALME
XIX

Sweeter also then hony, and the hony combe.

Moreover by them is thy servant warned :

And in keeping of them there is great reward.

Who can understand his errorrs ?

David prayeth
for Grace.

Cleanse thou me from secret faults.

Keepe back thy servant also from presumptuous sinnes,

Let them not have dominion over me : then shall I be
upright,

And I shalbe innocent from the great transgression.

Let the words of my mouth, and the meditation of my
heart, bee acceptable in thy sight,

O LORD my strength, and my redeemer.

PSALME XX

To the chiefe Musician. A Psalme of David.

THE LORD heare thee in the day of trouble,
The Name of the God of Iacob defend thee.

The Church
blesseth the
King in his
exploits.

Send thee helpe from the Sanctuary :

And strengthen thee out of Sion.

Remember all thy offerings,

And accept thy burnt sacrifice. Selah.

Graunt thee according to thine owne heart,

And fulfill all thy counsell.

We will reioyce in thy salvation,

And in the Name of our God we will set up our banners :

The LORD fulfill all thy petitions.

Now know I, that the LORD saveth his Anointed :

He wil heare him from his holy heaven,

With the saving strength of his right hand.

Some trust in charets, and some in horses :

But wee will remember the Name of the LORD our God.

Her confidence
in Gods succour.

They are brought downe and fallen :

But we are risen, and stand upright.

Save LORD,

Let the King heare us when we call.

PSALMES

PSALME XXI

PSALME XXI

To the chiefe Musician. A Psalme of David.

A thankesgiv-
ing for victory.

THE King shall ioy in thy strength, O LORD:
And in thy salvation how greatly shall he reioyce?
Thou hast given him his hearts desire;
And hast not withholden the request of his lips. Selah.
For thou preventest him with the blessings of goodnesse:
Thou settest a Crowne of pure gold on his head.
He asked life of thee, and thou gavest it him,
Even length of dayes for ever and ever.
His glory is great in thy salvation:
Honour and Maiestie hast thou layde upon him.
For thou hast made him most blessed for ever:
Thou hast made him exceeding glad with thy countenance.
For the King trusteth in the LORD,
And through the mercy of the most High, he shall not be
moved.
Thine hand shall finde out all thine enemies,
Thy right hand shal finde out those that hate thee.
Thou shalt make them as a fiery oven in the time of thine
anger:
The LORD shall swallow them up in his wrath,
And the fire shall devour them.
Their fruit shalt thou destroy from the earth,
And their seed from among the children of men.
For they intended evill against thee:
They imagined a mischievous device, which they are not
able to performe.
Therefore shalt thou make them turne their back,
When thou shalt make ready thine arrowes upon thy
strings, against the face of them.
Be thou exalted, LORD, in thine owne strength:
So will wee sing, and praise thy power.

Confidence
of further
successe.

PSALME XXII

To the chiefe Musician upon Aijeleth Shabar.
A Psalme of David.

David com-
plaineth in
great dis-
couragement.

MY God, my God, why hast thou forsaken mee?
Why art thou so far from helping me, and from
the words of my roaring?
O my God, I crie in the day time, but thou hearest not;

PSALMES

PSALME
XXII

And in the night season, and am not silent.
But thou art holy,
O thou that inhabitest the praises of Israel !
Our fathers trusted in thee :
They trusted, and thou didst deliver them.
They cryed unto thee, and were delivered :
They trusted in thee, and were not confounded.
But I am a worme, and no man ;
A reproach of men, and despised of the people.
All they that see me, laugh me to scorne :
They shoote out the lippe, they shake the head, saying,
He trusted on the LORD, that he would deliver him :
Let him deliver him, seeing he delighted in him.
But thou art hee that tooke mee out of the wombe ;
Thou didst make me hope, when I was upon my mothers
breasts.

Hee prayeth in
great distresse.

I was cast upon thee from the wombe :
Thou art my God from my mothers belly.
Be not farre from me, for trouble is neere ;
For there is none to helpe.
Many bulles have compassed me :
Strong bulles of Bashan have beset me round.
They gaped upon me with their mouthes,
As a ravening and a roaring Lyon.
I am powred out like water,
And all my bones are out of ioynt :
My heart is like waxe,
It is melted in the midst of my bowels.
My strength is dried up like a potsheard :
And my tongue cleaveth to my iawes ;
And thou hast brought me into the dust of death.
For dogges have compassed me :
The assembly of the wicked have inclosed me :
They pierced my hands and my feete.
I may tell all my bones :
They looke and stare upon me.
They part my garments among them,
And cast lots upon my vesture.
But be not thou farre from mee, O LORD ;
O my strength, hast thee to helpe me.
Deliver my soule from the sword :
My darling from the power of the dogge.
Save me from the Lyons mouth :

PSALMES

PSALME XXII

Hee praiseth
God.

For thou hast heard me from the hornes of the unicornes.
I will declare thy name unto my brethren :
In the midst of the congregation will I praise thee.
Yee that feare the LORD, praise him ;
All yee the seede of Iacob glorifie him,
And feare him all yee the seede of Israel.
For he hath not despised, nor abhorred the affliction of the
afflicted ;
Neither hath he hid his face from him,
But when he cried unto him, he heard.
My praise shalbe of thee, in the great congregation :
I will pay my vows, before them that feare him.
The meeke shall eat and be satisfied :
They shall praise the LORD that seeke him ;
Your heart shall live for ever.
All the ends of the world shall remember, and turne unto
the LORD :
And all the kinreds of the nations shall worship before thee.
For the kingdome is the LORDS :
And he is the governour among the nations.
All they that be fat upon earth shall eat and worship :
All they that goe downe to the dust shall bow before him,
And none can keepe alive his owne soule.
A seed shall serve him ;
It shalbe accounted to the Lord for a generation.
They shall come, and shall declare his righteousnes
Unto a people that shalbe borne, that he hath done this.

PSALME XXIII

A Psalm of David.

Dauids con-
fidence in
Gods grace.

THE LORD is my shepheard, I shall not want.
He maketh me to lie downe in greene pastures :
He leadeth mee beside the still waters.
He restoreth my soule :
He leadeth me in the pathes of righteousnes, for his names
sake.
Yea though I walke through the valley of the shadowe of
death,
I will feare no evill : for thou art with me,
Thy rod and thy staffe, they comfort me.
Thou preparast a table before me, in the presence of mine
enemies :

PSALMES

Thou anointest my head with oyle, my cuppe runneth over.
Surely goodnes and mercie shall followe me all the daies
of my life :

PSALME
XXIII

And I will dwell in the house of the LORD for ever,

PSALME XXIII

A Psalme of David.

THE earth is the LORDS, and the fulnesse thereof;
The world, and they that dwell therein.

Gods Lordship
in the world.

For he hath founded it upon the seas,

And established it upon the floods.

Who shall ascend into the hill of the LORD ?

And who shall stand in his holy place ?

The citizens of
his spirituall
kingdome.

He that hath cleane hands, and a pure heart ;

Who hath not lift up his soule unto vanitie,

Nor sworne deceitfully.

Hee shall receive the blessing from the LORD,

And righteousnesse from the God of his salvation.

This is the generation of them that seeke him :

That seeke thy face, O Iacob. Selah.

Lift up your heads, O yee gates,

And be ye lift up ye everlasting doores ;

And the King of glory shall come in.

Who is this king of glory ?

The LORD strong and mightie,

The LORD mighty in battell.

Lift up your heads, O ye gates,

Even lift them up, ye everlasting doores ;

And the king of glory shall come in.

Who is this king of glory ?

The LORD of hostes,

He is the king of glory. Selah.

An exhortation
to receive him.

PSALME XXV

A Psalme of David.

UNTO thee, O LORD, doe I lift up my soule.

O my God, I trust in thee,

Let me not be ashamed :

Let not mine enemies triumph over me.

Yea let none that waite on thee, be ashamed :

Dauids con-
fidence in
prayer.

PSALMES

PSALME
XXV

Let them bee ashamed which transgresse without cause.
Shewe mee thy wayes, O LORD :
Teach me thy pathes.
Lead me in thy trueth, and teach me :
For thou art the God of my salvation,
On thee doe I waite all the day.
Remember, O LORD, thy tender mercies, and thy loving
kindnesses :
For they have beene ever of old.
Remember not the sinnes of my youth, nor my trans-
gressions :
According to thy mercie remember thou me,
For thy goodnesse sake, O LORD.
Good and upright is the LORD :
Therefore will hee teach sinners in the way.
The meeke will he guide in iudgement :
And the meeke will he teach his way.
All the pathes of the LORD are mercy and truth :
Unto such as keepe his covenant, and his testimonies.
For thy names sake, O LORD,
Pardon mine iniquitie : for it is great.
What man is he that feareth the LORD ?
Him shall he teach in the way that he shall chuse.
His soule shall dwell at ease :
And his seede shall inherite the earth.
The secret of the LORD is with them that feare him :
And he will shew them his covenant.
Mine eyes are ever towards the LORD :
For hee shall plucke my feete out of the net.
Turne thee unto me, and have mercy upon me :
For I am desolate and afflicted.
The troubles of my heart are enlarged :
O bring thou me out of my distresses.
Looke upon mine affliction, and my paine,
And forgive all my sinnes.
Consider mine enemies : for they are many,
And they hate me with cruell hatred.
O keepe my soule and deliver me :
Let me not bee ashamed, for I put my trust in thee.
Let integritie and uprightnesse preserve me :
For I wait on thee.
Redeeme Israel, O God,
Out of all his troubles.

Hee prayeth
for remission
of sinnes,

and for helpe
in affliction.

PSALMES

PSALME XXVI

A Psalme of David.

PSALME XXVI

JUDGE me, O LORD, for I have walked in mine integritie : David resorteth unto God, in confidence of his integritie.
I have trusted also in the LORD : therefore I shall not slide.

Examine me, O LORD, and prove me ;
Try my reines and my heart.
For thy loving kindnesse is before mine eyes :
And I have walked in thy trueth.
I have not sate with vaine persons,
Neither will I goe in with dissemblers.
I have hated the congregation of evill doers :
And will not sit with the wicked.
I will wash mine hands in innocencie :
So will I compasse thine Altar, O LORD :
That I may publish with the voyce of thanksgiving,
And tell of all thy wonderous workes.
LORD, I have loved the habitation of thy house,
And the place where thine honour dwelleth.
Gather not my soule with sinners,
Nor my life with bloody men.
In whose hands is mischief :
And their right hand is full of bribes.
But as for mee, I will walke in mine integritie :
Redeeme me, and bee mercifull unto me.
My foot standeth in an even place :
In the congregations will I blesse the LORD.

PSALME XXVII

A Psalme of David.

THE LORD is my light, and my salvation, whome shall I feare ? David sustaineth his faith, by the power of God,
The LORD is the strength of my life, of whom shall I be afraid ?

When the wicked, even mine enemies and my foes came upon me to eat up my flesh,
They stumbled and fell.
Though an host should encampe against me,
My heart shall not feare :
Though warre should rise against me,
In this will I be confident.

PSALMES

PSALME XXVII

By his love to
the service of
God,

One thing have I desired of the LORD, that will I seeke after:
That I may dwel in the house of the LORD, all the dayes
of my life,
To behold the beautie of the LORD, and to inquire in his
temple.

For in the time of trouble he shall hide me in his pavilion :
In the secret of his tabernacle shall he hide me,
Hee shall set me up upon a rocke.
And now shall mine head be lifted up above mine enemies
round about me :

Therefore will I offer in his tabernacle sacrifices of ioy,
I will sing, yea, I will sing praises unto the LORD.
Heare, O LORD, when I crie with my voice :
Have mercie also upon mee, and answeere me.
When thou saidst, Seeke ye my face, my heart said unto
thee,

By prayer.

Thy face, LORD, will I seeke.
Hide not thy face farre from me,
Put not thy servant away in anger :
Thou hast bin my helpe,
Leave me not, neither forsake me, O God of my salvation.
When my father and my mother forsake me,
Then the LORD will take me up.
Teach me thy way, O LORD,
And leade me in a plaine path,
Because of mine enemies.
Deliver me not over unto the will of mine enemies :
For false witnesses are risen up against me, and such as
breath out crueltie.
I had fainted, unlesse I had beleevved to see the goodnesse
of the LORD
In the land of the living.
Wait on the LORD :
Be of good courage, and he shall strengthen thine heart :
Wait, I say, on the LORD.

PSALME XXVIII

A Psalm of David.

David prayeth
earnestly
against his
enemies.

UNTIL thee will I cry, O LORD,
My rocke, be not silent to mee :
Lest if thou be silent to me,
I become like them that goe downe into the pit.

PSALMES

Hear the voyce of my supplications, when I cry unto thee : PSALME
XXVIII

When I lift up my handes toward thy holy Oracle.

Draw me not away with the wicked,

And with the workers of iniquitie :

Which speake peace to their neighbors,

But mischief is in their hearts.

Give them according to their deedes, and according to the wickednes of their endeavors :

Give them after the worke of their handes,

Render to them their desert.

Because they regard not the workes of the LORD,

Nor the operation of his hands,

He shal destroy them, and not build them up.

Blessed be the LORD,

Because he hath heard the voyce of my supplications.

The LORD is my strength, and my shield,

My heart trusted in him, and I am helped :

Therefore my heart greatly reioyceth,

And with my song will I praise him.

The LORD is their strength,

And hee is the saving strength of his Anointed.

Save thy people, and blesse thine inheritance,

Feede them also, and lift them up for ever.

He blesseth
God.

Hee prayeth
for the people.

PSALME XXIX

A Psalme of David.

GIVE unto the LORD (O ye mighty)

Give unto the LORD glory and strength.

Give unto the LORD the glory due unto his Name ;

Worship the LORD in the beautie of holinesse.

The voice of the LORD is upon the waters :

The God of glory thundreth,

The LORD is upon many waters.

The voice of the LORD is powerfull ;

The voyce of the LORD is full of Maiestie.

The voyce of the LORD breaketh the Cedars :

Yea, the LORD breaketh the Cedars of Lebanon.

He maketh them also to skip like a calfe :

Lebanon, and Sirion like a yong Unicorne.

The voyce of the LORD divideth the flames of fire.

David exhorteth
Prinoes to give glory to
God,

by reason of
his power,

PSALMES

PSALME XXIX

and protection
of his people.

The voyce of the LORD shaketh the wildernes :
The LORD shaketh the wilderness of Kadesh.
The voice of the LORD maketh the hindes to calve,
And discovereth the forrests :
And in his Temple doeth every one speake of his glory.
The LORD sitteth upon the flood :
Yea the LORD sitteth King for ever.
The LORD will give strength unto his people ;
The LORD wil blesse his people with peace.

PSALME XXX

A Psalme, and song at the dedication of the house of David.

David prayseth
God for his de-
liverance.

He exhorteth
others to praise
him by ex-
ample of Gods
dealing with
him.

I WIL extol thee, O LORD, for thou hast lifted
me up ;
And hast not made my foes to reioyce over me.
O LORD my God,
I cried unto thee, and thou hast healed me.
O LORD, thou hast brought up my soule from the grave :
Thou hast kept me alive, that I should not goe downe
to the pit.
Sing unto the LORD, (O yee Saints of his)
And give thanks at the remembrance of his holinesse.
For his anger endureth but a moment ;
In his favour is life :
Weeping may endure for a night,
But ioy commeth in the morning.
And in my prosperitie I said,
I shall never be mooved.
LORD, by thy favour thou hast made my mountaine to
stand strong :
Thou didst hide thy face, and I was troubled.
I cried to thee, O LORD :
And unto the LORD I made supplication.
What profit is there in my blood, when I goe downe to
the pit ?
Shall the dust praise thee ? shall it declare thy trueth ?
Heare, O LORD, and have mercie upon me :
LORD be thou my helper.
Thou hast turned for mee my mourning into dauncing :
Thou hast put off my sackcloth, and girded mee with
gladnesse :

PSALMES

To the end that my glory¹ may sing prayse to thee, and not be silent : PSALME
XXX
O LORD my God, I will give thanks unto thee for ever.

PSALME XXXI

To the chiefe Musician, A Psalme of David.

IN thee, O LORD, doe I put my trust, let mee never be ashamed : David shewing
his confidence
in God, craveth
his helpe.
Deliver me in thy righteousnesse.
Bowe downe thine eare to me, deliver me speedily :
Be thou my strong rocke, for an house of defence to save me.
For thou art my rocke and my fortresse :
Therefore for thy names sake lead me, and guide me.
Pull me out of the net, that they have layd privily for me :
For thou art my strength.
Into thine hand I commit my spirit :
Thou hast redeemed mee, O LORD God of trueth.
I have hated them that regard lying vanities :
But I trust in the LORD.
I will be glad, and reioyce in thy mercie : He reioyceth
in his mercy.
For thou hast considered my trouble ;
Thou hast knowen my soule in adversities ;
And hast not shut me up into the hand of theemie :
Thou hast set my feete in a large roome.
Have mercy upon me, O LORD, for I am in trouble ; He prayeth in
his calamitie.
Mine eie is consumed with griefe, yea my soule and my belly.
For my life is spent with griefe, and my yeeres with sighing :
My strength faileth, because of mine iniquitie, and my bones are consumed.
I was a reproch among all mineemies,
But especially among my neighbours, and a feare to mine acquaintance :
They that did see me without, fled from me.
I am forgotten as a dead man out of minde :
I am like a broken vessell.
For I have heard the slaunder of many,
Feare was on every side :
While they tooke counsell together against me,
They devised to take away my life.

¹ That is, my tongue, or my soule.

PSALMES

PSALME
XXXI

But I trusted in thee, O LORD :
I sayd, Thou art my God.
My times are in thy hand :
Deliver me from the hand of mine enemies, and from them
that persecute me.
Make thy face to shine upon thy servant :
Save me for thy mercies sake.
Let mee not be ashamed, O LORD, for I have called upon
thee :
Let the wicked be ashamed, and let them be silent in
the grave.
Let the lying lippes be put to silence :
Which speake grievous things proudly and contemptuously
against the righteous.
O how great is thy goodnesse, which thou hast layd up
for them that feare thee :
Which thou hast wrought for them that trust in thee,
before the sonnes of men !
Thou shalt hide them in the secret of thy presence, from
the pride of man :
Thou shalt keepe them secretly in a pavilion, from the
strife of tongues.
Blessed be the LORD ;
For hee hath shewed me his marvellous kindnesse, in a
strong citie.
For I sayd in my haste, I am cut off from before thine eies :
Neverthelesse thou heardest the voice of my supplications,
when I cryed unto thee.
O love the Lord, all yee his Saints :
For the LORD preserveth the faithfull,
And plentifully rewardeth the proud doer.
Be of good courage, and hee shall strengthen your heart :
All ye that hope in the LORD.

He prayseth
God for his
goodnesse.

PSALME XXXII

A Psalme of David, Maschil.

BLESSED is he whose transgression is forgiven, whose
sinne is covered.
Blessed is the man unto whom the LORD imputeth
not iniquity :
And in whose spirit there is no guile.
When I kept silence, my bones waxed old ;

Blessednesse
consisteth in
remission of
sinnes.

PSALMES

Through my roaring all the day long.
For day and night thy hand was heavy upon me :
My moisture is turned into the drought of summer. Selah. Confession of
I acknowledged my sin unto thee, and mine iniquitie have sinnes giveth
I not hid : ease to the con-
I said, I will confesse my transgressions unto the LORD ; science.
And thou forgavest the iniquitie of my sinne. Selah.
For this shall every one that is godly pray unto thee, in a
time when thou mayest be found :
Surely in the floods of great waters, they shall not come
nigh unto him.
Thou art my hiding-place, thou shalt preserve mee from
trouble :
Thou shalt compasse me about with songs of deliverance.
Selah.
I will instruct thee, and teach thee in the way which thou Gods promises
shalt goe : bring ioy.
I will guide thee with mine eye.
Be yee not as the horse, or as the mule which have no
understanding :
Whose mouth must be held in with bit and bridle,
Least they come neere unto thee.
Many sorrowes shall be to the wicked :
But he that trusteth in the LORD, mercy shall compasse
him about.
Be glad in the LORD, and reioyce yee righteous :
And shout for ioy all ye that are upright in heart.

PSALME XXXIII

REIOYCE in the LORD, O yee righteous :
For prayse is comely for the upright.
Praise the LORD with harp :
Sing unto him with the Psalterie, and an instrument of ten
strings.
Sing unto him a new song ;
Play skilfully with a loud noise.
For the word of the LORD is right :
And all his workes are done in trueth.
Hee loveth righteousness and iudgement :
The earth is ful of the goodnesse of the LORD.
By the word of the LORD were the heavens made :
And all the host of them, by the breath of his mouth. for his power,

PSALMES

PSALME
XXXIII

He gathereth the waters of the sea together, as an heape :
He layeth up the depth in storehouses.
Let all the earth feare the LORD :
Let all the inhabitants of the world stand in awe of him.
For he spake, and it was done :
He commanded, and it stood fast.
The LORD bringeth the counsell of the heathen to nought :
He maketh the devices of the people, of none effect.
The counsaile of the LORD standeth for ever,
The thoughts of his heart to all generations.
Blessed is the nation, whose God is the LORD :
And the people, whom he hath chosen for his owne
inheritance.

and for his
providence.

The LORD looketh from heaven :
He beholdeth all the sonnes of men.
From the place of his habitation,
He looketh upon all the inhabitants of the earth.
He fashioneth their hearts alike :
He considereth all their workes.
There is no king saved by the multitude of an hoste :
A mightie man is not delivered by much strength.
An horse is a vaine thing for safetie :
Neither shall he deliver any by his great strength.
Behold, the eye of the LORD is upon them that feare him :
Upon them that hope in his mercy :
To deliver their soule from death,
And to keepe them alive in famine.
Our soule waiteth for the LORD :
He is our helpe, and our shield.
For our heart shall reioyce in him :
Because we have trusted in his holy name.
Let thy mercy (O LORD) be upon us :
According as we hope in thee.

Confidence is
to be placed in
God.

PSALME XXXIII

A Psalme of David, when he changed his behaviour before
Abimelech : who drove him away and he departed.

David prayseth
God, and ex-
horteth other
thereto by his
experience.

I WILL blesse the LORD at all times :
His prayse shall continually bee in my mouth.
My soule shall make her boast in the LORD :
The humble shall heare thereof, and be glad.
O magnifie the LORD with me,

PSALMES

And let us exalt his name together.
I sought the LORD, and hee heard me ;
And delivered mee from all my feares.
They looked unto him, and were lightned :
And their faces were not ashamed.
This poore man cried, and the LORD heard him ;
And saved him out of all his troubles.
The Angel of the LORD encampeth round about them that
feare him,
And delivereth them.

PSALME
XXXIIII

O taste and see that the LORD is good :
Blessed is the man that trusteth in him.
O feare the LORD yee his Saints :
For there is no want to them that feare him.
The young Lyons doe lacke, and suffer hunger :
But they that seeke the LORD, shall not want any good
thing.

They are
blessed that
trust in God.

Come yee children, hearken unto me :
I will teach you the feare of the LORD.
What man is hee that desireth life ;
And loveth many dayes, that he may see good ?
Keepe thy tongue from evill,
And thy lippes from speaking guile.
Depart from evill, and doe good :
Seeke peace and pursue it.

He exhorteth
to the feare of
God.

The eies of the LORD are upon the righteous ;
And his eares are open unto their crie.
The face of the LORD is against them that doe evill ;
To cut off the remembrance of them from the earth.
The righteous crie, and the LORD heareth ;
And delivereth them out of all their troubles.
The LORD is nigh unto them that are of a broken heart :
And saveth such as be of a contrite spirit.
Many are the afflictions of the righteous :
But the Lord delivereth him out of them all.
He keepeth all his bones :
Not one of them is broken.
Evill shall slay the wicked :
And they that hate the righteous shalbe desolate.
The LORD redeemeth the soule of his servants :
And none of them that trust in him, shalbe desolate.

The Priviledges
of the righteous.

PSALMES

PSALME XXXV

A Psalm of David.

PSALME
XXXV

David prayeth
for his owne
safety, and
his enemies
confusion.

PLEAD my cause (O LORD) with them that strive with
mee :

Fight against them that fight against me.

Take hold of shield and buckler,

And stand up for mine helpe.

Draw out also the speare, and stop the way against them
that persecute me :

Say unto my soule, I am thy salvation.

Let them be confounded and put to shame that seeke after
my soule :

Let them be turned backe and brought to confusion, that
devise my hurt.

Let them be as chaffe before the wind :

And let the Angel of the LORD chase them.

Let their way be darke and slippery,

And let the Angel of the LORD persecute them.

For without cause have they hid for me their net in a pit,

Which without cause they have digged for my soule.

Let destruction come upon him at unawares,

And let his net that hee hath hid, catch himselfe :

Into that very destruction let him fall.

And my soule shalbe ioyfull in the LORD :

It shall reioyce in his salvation.

All my bones shall say, LORD, who is like unto thee

Which deliverest the poore from him that is too strong
for him,

Yea the poore and the needy, from him that spoileth him?

False witnesses did rise up ;

They layd to my charge things that I knew not.

They rewarded mee evill for good,

To the spoiling of my soule.

But as for me, when they were sicke, my clothing was
sack-cloth :

I humbled my soule with fasting,

And my prayer returned into mine owne bosome.

I behaved my selfe as though he had bene my friend, or
brother :

I bowed downe heavily, as one that mourneth for his mother.

But in mine adversitie they reioyced, and gathered them-
selves together :

He complaineth
of their wrong-
full dealing.

PSALMES

PSALME
XXXV

Yea, the abiects gathered themselves together against me,
and I knew it not,

They did teare me, and ceased not,
With hypocriticall mockers in feasts :
They gnashed upon mee with their teeth.
Lord, how long wilt thou looke on?

Rescue my soule from their destructions,
My darling from the Lyons.

I will give thee thanks in the great congregation :
I will praise thee among much people.

Let not them that are mine enemies wrongfully reioyce
over me :

Neither let them winke with the eye, that hate me without
a cause.

For they speake not peace :

But they devise deceitfull matters against them that are
quiet in the land.

Yea they opened their mouth wide against me,
And saide, Aha, Aha, our eye hath seene it.

This thou hast seene (O LORD) keepe not silence :
O Lord be not farre from me.

Stirre up thy selfe and awake to my iudgement,
Even unto my cause, my God and my Lord.

Iudge me O LORD my God, according to thy righteousnessse,
And let them not reioyce over me.

Let them not say in their hearts, Ah, so would we have it :
Let them not say, We have swallowed him up.

Let them be ashamed and brought to confusion together,
that reioyce at mine hurt :

Let them bee clothed with shame and dishonour, that
magnifie themselves against me.

Let them shoute for ioy, and bee glad that favour my
righteous cause :

Yea, let them say continually, Let the LORD bee magnified,
Which hath pleasure in the prosperity of his servant.

And my tongue shall speake of thy righteousnessse,
And of thy praise all the day long.

Thereby he
inciteth God
against them.

PSALMES

PSALME
XXXVI

PSALME XXXVI

To the chiefe musician, A Psalme of David,
the servant of the LORD.

The grievous
estate of the
wicked.

THE transgression of the wicked saith within my heart,
That there is no feare of God before his eyes.

For he flattereth himselfe in his owne eyes,
Untill his iniquitie be found to be hatefull.
The words of his mouth are iniquitie and deceit :
He hath left off to bee wise, and to doe good.
Hee deviseth mischief upon his bed,
He setteth himselfe in a way that is not good ;
He abhorreth not evill.

The excellencie
of Gods mercie.

Thy mercie (O LORD) is in the heavens ;
And thy faithfulness reacheth unto the cloudes.
Thy righteousness is like the great mountaines ;
Thy iudgements are a great deepe :
O LORD, thou preservest man and beast.
How excellent is thy loving kindnesse, O God !
Therefore the children of men put their trust under the
shadowe of thy wings.

David prayeth
for favour to
Gods children.

They shall be abundantly satisfied with the fatnesse of
thy house :
And thou shalt make them drinke of the river of thy pleasures.
For with thee is the fountaine of life :
In thy light shall we see light.
O continue thy loving kindnesse unto them that know thee ;
And thy righteousness to the upright in heart.
Let not the foot of pride come against me,
And let not the hand of the wicked remove me.
There are the workers of iniquitie fallen :
They are cast downe, and shal not be able to rise.

PSALME XXXVII

A Psalme of David.

David per-
swadeth to
patience and
confidence in
God, by the
different estate
of the godly
and the wicked.

FRET not thy selfe because of evill doers,
Neither bee thou envious against the workers of
iniquitie.

For they shall soone be cut downe like the grasse ;
And wither as the greene herbe.
Trust in the LORD, and do good,

PSALMES

PSALME
XXXVII

So shalt thou dwell in the land, and verely thou shalt be fed.

Delight thy selfe also in the LORD ;

And he shall give thee the desires of thine heart.

Commit thy way unto the LORD :

Trust also in him, and he shall bring it to passe.

And he shall bring forth thy righteousnes as the light,

And thy iudgement as the noone day.

Rest in the LORD, and wait patiently for him :

Fret not thy selfe because of him who prospereth in his way,

Because of the man who bringeth wicked devices to passe.

Cease from anger, and forsake wrath :

Fret not thy selfe in any wise to doe evill.

For evil doers shall be cut off :

But those that waite upon the LORD, they shall inherite
the earth.

For yet a little while, and the wicked shall not bee :

Yea, thou shalt diligently consider his place, and it shall
not be.

But the meeke shall inherite the earth :

And shall delight themselves in the abundance of peace.

The wicked plotteth against the iust,

And gnasheth upon him with his teeth.

The LORD shall laugh at him :

For he seeth that his day is comming.

The wicked have drawn out the sword, and have bent
their bow

To cast downe the poore and needy,

And to slay such as be of upright conversation.

Their sword shall enter into their owne heart,

And their bowes shall be broken.

A little that a righteous man hath,

Is better then the riches of many wicked.

For the armes of the wicked shall be broken :

But the LORD upholdeth the righteous.

The LORD knoweth the dayes of the upright :

And their inheritance shall be for ever.

They shall not be ashamed in the evill time :

And in the dayes of famine they shalbe satisfied.

But the wicked shall perish,

And the enemies of the LORD shall be as the fat of lambes :

They shall consume : into smoke shall they consume away.

The wicked borroweth, and payeth not againe :

But the righteous sheweth mercy, and giveth.

PSALMES

PSALME
XXXVII

For such as be blessed of him, shall inherite the earth :
And they that be cursed of him, shalbe cut off.
The steps of a good man are ordered by the LORD :
And he delighteth in his way.
Though hee fall, he shall not be utterly cast downe :
For the LORD upholdeth him with his hand.
I have bene yong, and now am old ;
Yet have I not seene the righteous forsaken,
Nor his seede begging bread.
He is ever mercifull, and lendeth :
And his seede is blessed.
Depart from evill, and doe good ;
And dwell for evermore.
For the LORD loveth iudgement,
And forsaketh not his Saints,
They are preserved for ever :
But the seed of the wicked shall be cut off.
The righteous shall inherite the land,
And dwell therein for ever.
The mouth of the righteous speaketh wisdom ;
And his tongue talketh of iudgement.
The Law of his God is in his heart :
None of his steps shall slide.
The wicked watcheth the righteous,
And seeketh to slay him.
The LORD will not leave him in his hand,
Nor condemne him when he is iudged.
Wait on the LORD, and keepe his way,
And he shall exalt thee to inherit the land :
When the wicked are cut off, thou shalt see it.
I have seene the wicked in great power :
And spreading himselfe like a greene bay tree.
Yet he passed away, and loe he was not :
Yea, I sought him, but hee could not be found.
Marke the perfect man, and behold the upright :
For the end of that man is peace.
But the transgressours shall be destroyed together :
The end of the wicked shalbe cut off.
But the salvation of the righteous is of the LORD :
He is their strength in the time of trouble.
And the LORD shall helpe them and deliver them :
He shall deliver them from the wicked, and save them
Because they trust in him.

PSALMES

PSALME XXXVIII

PSALME XXXVIII

A Psalm of David, to bring to remembrance.

O LORD, rebuke me not in thy wrath :
Neither chasten me in thy hot displeasure.
For thine arrowes sticke fast in me ;
And thy hand presseth me sore.
There is no soundnesse in my flesh, because of thine anger :
Neither is there any rest in my bones, because of my sinne.
For mine iniquities are gone over mine head :
As an heavy burden, they are too heaue for me.
My wounds stinke, and are corrupt :
Because of my foolishnesse.
I am troubled, I am bowed downe greatly ;
I goe mourning all the day long.
For my loynes are filled with a loathsome disease :
And there is no soundnesse in my flesh.
I am feeble and sore broken ;
I have roared by reason of the disquietnesse of my heart.
Lord, all my desire is before thee :
And my groning is not hid from thee.
My heart panteth, my strength faileth me :
As for the light of mine eies, it also is gone from me.
My lovers and my friends stand a loofe from my sore :
And my kinsmen stand a farre off.
They also that seeke after my life, lay snares for me :
And they that seeke my hurt, speake mischievous things,
And imagine deceits all the day long.
But I, as a deafe man, heard not ;
And I was as a dumbe man that openeth not his mouth.
Thus I was as a man that heareth not ;
And in whose mouth are no reproofes.
For in thee, O LORD, doe I hope :
Thou wilt heare, O Lord my God.
For I said, heare me, least otherwise they should reioyce
over me :
When my foot slippeth, they magnifie themselves against
me.
For I am ready to halt,
And my sorrow is continually before me.
For I will declare mine iniquitie ;
I will be sorry for my sinne.
But mine enemies are lively, and they are strong :

David mooveth
God to take
compassion of
his pitifull case.

PSALMES

PSALME
XXXVIII

And they that hate mee wrongfully, are multiplied.
They also that render evill for good, are mine adversaries :
Because I follow the thing that good is.
Forsake me not, O LORD :
O my God, be not farre from me.
Make haste to helpe mee,
O Lord my salvation.

PSALME XXXIX

To the chiefe Musician, even to Ieduthun, A Psalme of David.

Davids care of
his thoughts,

I SAYD, I will take heede to my waies,
That I sinne not with my tongue :
I will keepe my mouth with a bridle,
While the wicked is before me.
I was dumbe with silence, I held my peace, even from good,
And my sorrow was stirred.
My heart was hot within mee,
While I was musing the fire burned :
Then spake I with my tongue.
LORD, make me to know mine end,
And the measure of my dayes, what it is :
That I may know how fraile I am.
Behold, thou hast made my dayes as an hand breadth,
And mine age is as nothing before thee :
Verily every man at his best state is altogether vanitie.
Selah.

the considera-
tion of the
brevity and
vanitie of life,

Surely every man walketh in a vaine shew :
Surely they are disquieted in vaine :
He heapeth up riches, and knoweth not who shall gather
them.

the reverence
of Gods iudge-
ments,

And now Lord, what wait I for ?
My hope is in thee.
Deliver me from all my transgressions :
Make mee not the reproch of the foolish.
I was dumbe, I opened not my mouth ;
Because thou diddest it.
Remooove thy stroke away from mee :
I am consumed by the blowe of thine hand.
When thou with rebukes doest correct man for iniquitie,
Thou makest his beautie to consume away like a moth :
Surely every man is vanitie. Selah.
Heare my prayer, O LORD, and give eare unto my crie,

and prayer, are
his bridles of
impatience.

PSALMES

Hold not thy peace at my teares :
For I am a straunger with thee,
And a sojourner, as all my fathers were.
O spare me, that I may recover strength :
Before I goe hence, and be no more.

PSALME
XXXIX

PSALME XL

To the chiefe Musician, A Psalme of David.

I WAITED patiently for the LORD,
And he inclined unto me, and heard my crie.
He brought me up also out of an horrible pit, out of
the mirie clay,
And set my feete upon a rock, and established my goings.
And he hath put a new song in my mouth, even praise
unto our God :

The benefite of
confidence in
God.

Many shall see it, and feare,
And shall trust in the LORD.
Blessed is that man that maketh the LORD his truste :
And respecteth not the proud, nor such as turne aside to lies.
Many, O LORD my God ; are thy wonderfull workes which
thou hast done,

And thy thoughts, which are to us ward :
They cannot be reckoned up in order unto thee :
If I would declare and speake of them,
They are moe then can be numbred.
Sacrifice and offering thou didst not desire,
Mine eares hast thou opened :
Burnt offering and sinne-offering hast thou not required.
Then sayd I, Loe, I come :

Obedience
is the best
sacrifice.

In the volume of the booke it is written of me :
I delight to doe thy will, O my God :
Yea thy lawe is within my heart.
I have preached righteousnesse in the great congregation :
Loe, I have not refrained my lippes,
O LORD, thou knowest.
I have not hid thy righteousnesse within my heart,
I have declared thy faithfulness and thy salvation :
I have not concealed thy loving kindnesse, and thy truth,
from the great congregation.

With-hold not thou thy tender mercies from me, O LORD :
Let thy loving kindnesse, and thy trueth continually
preserve me.

The sence of
Davids evils
inflameth his
prayer.

PSALMES

PSALME
XL

For innumerable evils have compassed me about,
Mine iniquities have taken hold upon me, so that I am
not able to looke up :
They are moe then the haire of mine head, therefore my
heart faileth me.
Be pleased, O LORD, to deliver me :
O LORD, make haste to helpe me.
Let them be ashamed and confounded together,
That seeke after my soule to destroy it :
Let them be driven backward, and put to shame,
That wish me evil.
Let them be desolate, for a reward of their shame,
That say unto me, Aha, aha !
Let all those that seeke thee, reioyce and bee glad in thee :
Let such as love thy salvation, say continually,
The LORD be magnified.
But I am poore and needy,
Yet the Lord thinketh upon me :
Thou art my helpe and my deliverer,
Make no tarrying, O my God.

PSALME XLI

To the chiefe Musician. A Psalme of David.

Gods care of
the poore.

BLESSED is he that considereth the poore ;
The LORD will deliver him in time of trouble.
The LORD will preserve him, and keepe him alive,
and he shall be blessed upon the earth ;
And thou wilt not deliver him unto the will of his enemies.
The LORD will strengthen him upon the bed of languishing :
Thou wilt make all his bed in his sicknesse.
I sayd, LORD be mercifull unto me,
Heale my soule, for I have sinned against thee.
Mine enemies speake evill of me :
When shall hee die, and his name perish ?
And if hee come to see me, he speaketh vanity :
His heart gathereth iniquitie to it selfe,
When he goeth abroad, he telleth it.
All that hate me, whisper together against me ;
Against me doe they devise my hurt.
An evill disease, say they, cleaveth fast unto him ;
And now that he lyeth, he shall rise up no more.

David com-
plaineth of
his enemies
trecherie.

PSALMES

Yea mine owne familiar friend in whom I trusted, which PSALME
did eate of my bread, XLI
Hath lift up his heele against me.
But thou, O LORD, be mercifull unto mee, and raise me up, He flyeth to
That I may requite them. God for suc-
By this I know that thou favourest me : cour.
Because mine enimie doeth not triumph over me.
And as for me, thou upholdest me in mine integritie ;
And settest me before thy face for ever.
Blessed bee the LORD God of Israel,
From everlasting, and to everlasting.
Amen, and Amen.

PSALME XLII

To the chiefe Musician, Maschil, for the sonnes of Korah.

AS the Hart panteth after the water brookes,
So panteth my soule after thee, O God. Davids zeale to
My soule thirsteth for God, for the living God : serve God in
When shall I come and appeare before God ? the Temple.
My teares have bene my meate day and night ;
While they continually say unto me, Where is thy God ?
When I remember these things, I powre out my soule in mee ;
For I had gone with the multitude, I went with them to
the house of God ;
With the voyce of ioy and praise, with a multitude that
kept holy day.
Why art thou cast downe, O my soule,
And why art thou disquieted in me ? He encourageth
Hope thou in God, for I shall yet praise him his soule to
For the helpe of his countenance. trust in God.
O my God, my soule is cast downe within me :
Therefore will I remember thee from the land of Iordane,
And of the Hermonites, from the hill Missar.
Deepe calleth unto deepe at the noyse of thy water-spouts :
All thy waves, and thy billowes are gone over me.
Yet the LORD will command his loving kindnes in the day
time,
And in the night his song shalbe with me,
And my prayer unto the God of my life.
I will say unto God, My rocke, why hast thou forgotten me ?
Why goe I mourning, because of the oppression of the enemy ?

PSALMES

PSALME XLII

As with a sword in my bones, mine enemies reproch mee :
While they say dayly unto me, Where is thy God ?
Why art thou cast downe, O my soule ?
And why art thou disquieted within me ?
Hope thou in God, for I shall yet praise him,
Who is the health of my countenance, and my God.

David praying
to be restored
to the Temple,
promiseth to
serve God ioy-
fully.

PSALME XLIII

JUDGE mee, O God, and plead my cause against an
ungodly nation ;
O deliver me from the deceitfull and uniust man.
For thou art the God of my strength, why doest thou cast
me off ?
Why goe I mourning because of the oppression of the
enemy ?
O send out thy light and thy truth ; let them leade mee,
Let them bring mee unto thy holy hill,
And to thy Tabernacles.
Then will I goe unto the Altar of God,
Unto God my exceeding ioy :
Yea upon the harpe will I praise thee, O God, my God.
Why art thou cast downe, O my soule ?
And why art thou disquieted within me ?
Hope in God, for I shall yet praise him,
Who is the health of my countenance, and my God.

He encourageth
his soule to
trust in God.

PSALME XLIIII

To the chiefe Musician for the sonnes of Korah.

The Church, in
memory of
former favours,

WEE have heard with our eares, O God, our fathers
have told us,
What worke thou didst in their dayes, in the
times of old.
How thou didst drive out the heathen with thy hand, and
plantedst them ;
How thou didst afflict the people, and cast them out.
For they got not the land in possession by their owne sword,
Neither did their owne arme save them :
But thy right hand, and thine arme, and the light of thy
countenance,
Because thou hadst a favour unto them.

PSALMES

PSALME
XLIIII

Thou art my King, O God :
Command deliverances for Iacob.
Through thee will wee push downe our enemies :
Through thy Name will wee tread them under that rise up
against us.

For I will not trust in my bow,
Neither shall my sword save me.
But thou hast saved us from our enemies,
And hast put them to shame that hated us.
In God we boast all the day long :
And praise thy Name for ever. Selah.
But thou hast cast off and put us to shame ;
And goest not forth with our armies.
Thou makest us to turne backe from the enemye :
And they which hate us, spoile for themselves.
Thou hast given us like sheepe appointed for meate :

complaineth of
their present
evils.

And hast scattered us among the heathen.
Thou sellest thy people for nought,
And doest not increase thy wealth by their price.
Thou makest us a reproch to our neighbours,
A scorne and a derision to them that are round about us.
Thou makest us a by-word among the heathen :
A shaking of the head among the people.
My confusion is continually before me,
And the shame of my face hath covered me.
For the voice of him that reproacheth, and blasphemeth :
By reason of the enemye and avenger.
All this is come upon us ; yet have wee not forgotten thee,
Neither have we dealt falsly in thy covenant.
Our heart is not turned backe :
Neither have our steps declined from thy way,
Though thou hast sore broken us in the place of dragons,
And covered us with the shadow of death.
If wee have forgotten the name of our God,
Or stretched out our hands to a strange God :
Shall not God search this out ?
For he knoweth the secrets of the heart.
Yea for thy sake are wee killed all the day long :
Wee are counted as sheepe for the slaughter.
Awake, why sleepest thou, O Lord ?
Arise, cast us not off for ever.
Wherefore hidest thou thy face ?
And forgettest our affliction, and our oppression ?

Professing her
integritie,

She fervently
prayeth for
succour.

PSALMES

PSALME XLIIII

For our soule is bowed downe to the dust ;
Our belly cleaveth unto the earth.
Arise for our helpe,
And redeeme us for thy mercies sake.

PSALME XLV

To the chiefe Musician upon Shoshannim, for the sonnes
of Korah, Maschil : a song of loves.

The maiestie
and grace of
Christs king-
dome.

MY heart is inditing a good matter :
I speake of the things which I have made, touch-
ing the King :

My tongue is the penne of a ready writer.
Thou art fairer then the children of men :
Grace is powred into thy lips :
Therefore God hath blessed thee for ever.
Gird thy sword upon thy thigh, O most mightie :
With thy glory and thy maiestie.
And in thy maiestie ride prosperously,
Because of trueth and meekenes, and righteousnesse :
And thy right hand shall teach thee terrible things.
Thine arrowes are sharpe in the heart of the Kings
enemies ;

Whereby the people fall under thee.
Thy throne (O God) is for ever and ever :
The scepter of thy kingdome is a right scepter.
Thou lovest righteousnesse, and hatest wickednesse :
Therefore God, thy God, hath anointed thee
With the oyle of gladnesse above thy fellowes.
All thy garments smell of myrrhe, and aloes, and cassia :
Out of the Ivorie palaces, whereby they have made thee glad.
Kings daughters were among thy honourable women :
Upon thy right hand did stand the Queene in golde of Ophir.
Hearken (O daughter) and consider, and incline thine eare ;
Forget also thine owne people, and thy fathers house.
So shall the king greatly desire thy beautie :
For he is thy Lord, and worship thou him.
And the daughter of Tyre shall be there with a gift,
Even the rich among the people shall intreate thy favour.
The kings daughter is all glorious within ;
Her clothing is of wrought gold.
She shall be brought unto the king in raiment of needle
worke :

The duetie of
the Church,
and the bene-
fits thereof.

PSALMES

The virgins her companions that followe her,
Shall be brought unto thee.
With gladnesse and reioycing shall they be brought :
They shall enter into the kings palace.
In stead of thy fathers shall bee thy children,
Whom thou mayest make princes in all the earth.
I will make thy name to bee remembered in all generations :
Therefore shall the people praise thee for ever and ever.

PSALME
XLV

PSALME XLVI

To the chiefe Musician for the sonnes of Korah,
a song upon Alamoth.

GOD is our refuge and strength :
A very present helpe in trouble.
Therefore will not we feare, though the earth
be removed :

The confidence
which the
Church hath in
God.

And though the mountaines be caried into the midst
of the sea.

Though the waters thereof roare, and be troubled,
Though the mountaines shake with the swelling thereof.
Selah.

There is a river, the streames wherof shall make glad
the citie of God :

The holy place of the Tabernacles of the most High.

God is in the midst of her : she shal not be moved ;

God shall helpe her, and that right early.

The heathen raged, the kingdomes were mooved :

He uttered his voyce, the earth melted.

The LORD of hosts is with us ;

The God of Iacob is our refuge. Selah.

Come, behold the workes of the LORD,

What desolations hee hath made in the earth.

He maketh warres to cease unto the end of the earth :

Hee breaketh the bow, and cutteth the speare in sunder,

He burneth the chariot in the fire.

Be stil, and know that I am God :

I will be exalted among the heathen, I will be exalted in
the earth.

The LORD of hosts is with us ;

The God of Iacob is our refuge. Selah.

An exhortation
to behold it.

PSALMES

PSALME XLVII

The Nations
are exhorted
cheerfully to
entertaine the
Kingdome of
Christ.

PSALME XLVII

To the chiefe musician, a psalme for the sonnes of Korah.

O CLAP your hands (all ye people :)
Shoute unto God with the voyce of triumph :
For the LORD most high is terrible ;
He is a great King over all the earth.
Hee shall subdue the people under us,
And the nations under our feet.
He shall chuse our inheritance for us,
The excellencie of Iacob whom hee loved. Selah.
God is gone up with a shout,
The LORD with the sound of a trumpet.
Sing praises to God, sing praises :
Sing praises unto our King, sing praises.
For God is the King of all the earth,
Sing ye praises with understanding.
God reigneth over the heathen :
God sitteth upon the throne of his holinesse.
The princes of the people are gathered together,
Even the people of the God of Abraham :
For the shields of the earth belong unto God :
Hee is greatly exalted.

PSALME XLVIII

A song, and Psalme for the sonnes of Korah.

The Ornaments
and priviledges
of the Church.

GREAT is the LORD, and greatly to bee praised
In the cite of our God, in the mountaine of
his holinesse.
Beautiful for situation, the ioy of the whole earth
Is mount Sion, on the sides of the North,
The cite of the great King.
God is knowen in her palaces for a refuge.
For loe, the kings were assembled :
They passed by together.
They sawe it, and so they marveiled,
They were troubled and hasted away.
Feare tooke holde upon them there,
And paine, as of a woman in travaile.
Thou breakest the ships of Tarshish
With an East wind.

PSALMES

As we have heard, so have wee seene
In the citie of the Lord of hosts, in the citie of our God,
God will establish it for ever. Selah.
Wee have thought of thy loving kindnesse, O God,
In the midst of thy Temple.
According to thy Name, O God,
So is thy praise unto the endes of the earth :
Thy right hand is full of righteousnesse.
Let mount Sion reioyce,
Let the daughters of Indah be glad,
Because of thy iudgements.
Walke about Sion, and goe round about her :
Tell the towres thereof.
Marke yee well her bulwarkes,
Consider her palaces ;
That yee may tell it to the generation following.
For this God is our God for ever, and ever ;
He will be our guide even unto death.

PSALME
XLVIII

PSALME XLIX

To the chiefe Musician, a Psalmes for the sonnes of Korah.

HEARE this, all yee people,
Give care all yee inhabitants of the world :
Both low, and high,
Rich and poore together.
My mouth shall speake of wisdom :
And the meditation of my heart shalbe of understanding.
I will incline mine eare to a parable ;
I will open my darke saying upon the harpe.
Wherefore should I feare in the daies of evill,
When the iniquitie of my heeles shall compasse me about ?
They that trust in their wealth,
And boast themselves in the multitude of their riches :
None of them can by any meanes redeeme his brother,
Nor give to God a ransome for him :
(For the redemption of their soule is precious,
And it ceaseth for ever.)
That he should still live for ever,
And not see corruption.
For he seeth that wise men die,
Likewise the foole, and the brutish person perish,
And leave their wealth to others.

An earnest
perswasion
to build the
faith of Resur-
rection, not on
worldly power,
but on God.

PSALMES

PSALME XLIX

Their inward thought is, that their houses shall continue
for ever,
And their dwelling places to all generations ;
They call their lands after their owne names.
Neverthelesse man being in honour abideth not :
He is like the beastes that perish.
This their way is their follie ;
Yet their posteritie approve their sayings. Selah.
Like sheepe they are layd in the grave,
Death shall feede on them ;
And the upright shall have dominion over them in the
morning,
And their beauty shall consume in the grave, from their
dwelling.
But God will redeeme my soule from the power of the
grave ;
For he shall receive me. Selah.
Be not thou afraid when one is made rich,
When the glory of his house is increased.
For when he dieth, he shall carry nothing away :
His glory shall not descend after him.
Though whiles he lived, he blessed his soule :
And men will praise thee, when thou doest well to
thy selfe.
Hee shall goe to the generation of his fathers,
They shall never see light.
Man that is in honour and understandeth not,
Is like the beasts that perish.

Worldly prosper-
ity is not
to be admired.

PSALME L

A Psalme of Asaph.

The Maiestie
of God in the
Church.

THE mightie God, even the Lorn hath spoken,
And called the earth from the rising of the sunne,
unto the going downe thereof.
Out of Sion the perfection of beautie,
God hath shined.
Our God shall come, and shall not keepe silence :
A fire shall devoure before him,
And it shalbe very tempestuous round about him.
He shall call to the heavens from above,
And to the earth, that hee may iudge his people.
Gather my Saints together unto mee :

His order to
gather Saints.

PSALMES

Those that have made a covenant with me, by sacrifice.
And the heavens shall declare his righteousnes ;
For God is iudge himselfe. Selah.
Heare, O my people, and I will speake,
O Israel, and I will testife against thee ;
I am God, even thy God.
I will not reprove thee for thy sacrifices,
Or thy burnt offerings, to have bene continually before me.
I will take no bullocke out of thy house,
Nor hee goates out of thy folds.
For every beast of the Forrest is mine,
And the cattell upon a thousand hilles.
I know all the foules of the mountaines :
And the wild beasts of the field are mine.
If I were hungry, I would not tell thee,
For the world is mine, and the fulnesse thereof.
Will I eate the flesh of bulles,
Or drinke the blood of goats ?
Offer unto God thanksgiving,
And pay thy vowes unto the most high.
And call upon mee in the day of trouble ;
I will deliver thee, and thou shalt glorifie me.
But unto the wicked God saith,
What hast thou to doe, to declare my Statutes,
Or that thou shouldst take my Covenant in thy mouth ?
Seeing thou hatest instruction,
And castest my words behinde thee.
When thou sawest a thiefe, then thou consentedst with him,
And hast bene partaker with adulterers.
Thou givest thy mouth to evill,
And thy tongue frameth deceit.
Thou sittest and speakest against thy brother ;
Thou slanderest thine owne mothers sonne.
These things hast thou done, and I kept silence :
Thou thoughtest that I was altogether such a one as thy
selfe :
But I will reprove thee, and set them in order before thine
eyes.
Now consider this, ye that forget God,
Lest I teare you in pieces, and there be none to deliver.
Who so offereth praise, glorifieth me :
And to him that ordereth his conversation aright,
Will I shew the salvation of God.

PSALME
L

The pleasure
of God is not
in Ceremonies,

but in sinceritie
of Obedience,

PSALMES

PSALME
LI

PSALME LI

To the chiefe Musician. A Psalme of David, when
Nathan the Prophet came unto him, after hee
had gone in to Bath-sheba.

David prayeth
for remission
of sinnes,
whereof he
maketh a deepe
confession.

HAVE mercie upon mee, O God, according to thy
loving kindnesse :

According unto the multitude of thy tender mercies
blot out my transgressions.

Wash mee throughly from mine iniquitie,
And clense me from my sinne.

For I acknowledge my transgressions :
And my sinne is ever before mee.

Against thee, thee onely have I sinned,
And done this evill in thy sight :

That thou mightest bee iustified when thou speakest,
And be cleare when thou iudget.

Behold, I was shapen in iniquitie :
And in sinne did my mother conceive me.

Behold, thou desirest trueth in the inward parts :
And in the hidden part thou shalt make me to know wisdom.

Purge me with hyssope, and I shalbe cleane :
Wash me, and I shall be whiter then snow.

Make mee to heare ioy and gladnesse :
That the bones which thou hast broken, may reioyce.

Hide thy face from my sinnes ;
And blot out all mine iniquities.

Create in mee a cleane heart, O God ;
And renew a right spirit within mee.

Cast mee not away from thy presence ;
And take not thy holy Spirit from me.

Restore unto me the ioy of thy salvation :
And uphold mee with thy free Spirit.

Then will I teach transgressours thy wayes,
And sinners shalbe converted unto thee.

Deliver mee from blood-guiltinesse, O God, thou God of my
salvation :

And my tongue shall sing aloud of thy righteousnesse.
O Lord open thou my lips,

And my mouth shall shew fourth thy praise.

For thou desirest not sacrifice : else would I give it :
Thou delightest not in burnt offering.

The sacrifices of God are a broken spirit :

God delighteth
not in sacrifice,
but in sin-
ceritie.

PSALMES

A broken and a contrue heart, O God, thou wilt not despise. PSALME
Doe good in thy good pleasure unto Sion: LI
Build thou the walles of Ierusalem. Hee prayeth
Then shalt thou be pleased with the sacrifices of righteous- for the Church.
nesse, with burnt offering and whole burnt offering:
Then shall they offer bullockes upon thine altar.

PSALME LII

To the chiefe Musician, Maschil, A Psalme of David:
When Doeg the Edomite came and told Saul, and said
unto him, David is come to the house of Ahimelech.

WHY boastest thou thyselfe in mischief, O mightie man?
The goodnesse of God indureth continually.
Thy tongue deviseth mischiefs:
Like a sharpe rasor, working deceitfully.
Thou lovest evil more then good;
And lying rather then to speake righteousness. Selah.
Thou lovest all devouring words,
O thou deceitfull tongue.
God shall likewise destroy thee for ever,
Hee shall take thee away and plucke thee out of thy dwelling
place,
And roote thee out of the land of the living. Selah.
The righteous also shall see, and feare,
And shall laugh at him.
Loe, this is the man that made not God his strength:
But trusted in the abundance of his riches,
And strengthened himselfe in his wickednesse.
But I am like a greene olive tree in the house of God:
I trust in the mercy of God for ever and ever.
I will prayse thee for ever, because thou hast done it:
And I will wait on thy name, for it is good before thy
Saints.

David con-
demning the
spightfulnesse
of Doeg, pro-
phesieth his
destruction.

The righteous
shall reioyce
at it.

David upon
his confidence
in Gods mercy,
giveth thanks.

PSALME LIII

To the chiefe musician upon Mahalath, Maschil,
A Psalme of David.

THE foole hath sayde in his heart, There is no god;
Corrupt are they, and have done abhominable
iniquitie;
There is none that doth good.

David de-
scribeth the
corruption of
a naturall man.

PSALMES

PSALME LIII

He convinceth
the wicked by
the light of
their owne
conscience.

Hee glorieth
in the salvation
of God.

God looked downe from heaven upon the children of men,
To see if there were any that did understand,
That did seeke God.
Every one of them is gone backe, they are altogether
become filthy :
There is none that doth good, no not one.
Have the workers of iniquitie no knowledge ?
Who eate up my people, as they eate bread ;
They have not called upon God.
There were they in great feare, where no feare was :
For God hath scattered the bones of him that incampeth
against thee,
Thou hast put them to shame, because God hath despised
them.
O that the salvation of Israel were come out of Sion !
When God bringeth backe the captivtie of his people,
Iaakob shall reioyce, and Israel shall be glad.

PSALME LIIII

To the chiefe musician on Neginoth, Maschil, A Psalme
of David. When the Ziphims came and sayde to Saul :
Doeth not David hide himselfe with us ?

David com-
plaining of the
Ziphims,
prayeth for
salvation.

Upon his con-
fidence in Gods
helpe, he pro-
miseth sacrifice.

SAVE me, O God, by thy name,
And iudge me by thy strength,
Heare my prayer, O God ;
Give eare to the words of my mouth.
For strangers are risen up against me,
And oppressors seeke after my soule ;
They have not set God before them. Selah.
Behold, God is mine helper :
The Lord is with them that uphold my soule.
He shall reward evill unto mine enemies :
Cut them off in thy trueth.
I will freely sacrifice unto thee ;
I will praise thy name (O Lord :) for it is good.
For hee hath delivered me out of all trouble :
And mine eye hath seene his desire upon mine enemies.

PSALMES

PSALME LV

To the chiefe musician on Neginoth, Maschil.
A Psalme of David.

PSALME LV

GIVE eare to my prayer, O God :
And hide not thy selfe from my supplication.
Attend unto me, and heare me :
I mourne in my complaint, and make a noise.
Because of the voyce of the enemye,
Because of the oppression of the wicked :
For they cast iniquitie upon me,
And in wrath they hate me.
My heart is sore pained within me :
And the terrours of death are fallen upon me.
Fearefulnesse and trembling are come upon me,
And horror hath overwhelmed me.
And I said, O that I had wings like a dove ;
For then would I flee away and be at rest.
Loe, then would I wander farre off,
And remaine in the wilderness. Selah.
I would hasten my escape
From the windie storme, and tempest.
Destroy, O Lord, and divide their tongues :
For I have seene violence and strife in the citie.
Day and night they goe about it upon the walles thereof :
Mischiefe also and sorrow are in the midst of it.
Wickednesse is in the midst therof :
Deceite and guile depart not from her streets.
For it was not an enemye that reproached me,
Then I could have borne it,
Neither was it hee that hated me, that did magnifie him-
selfe against me,
Then I would have hid my selfe from him.
But it was thou, a man, mine equal,
My guide, and mine acquaintance.
Wee tooke sweet counsell together,
And walked unto the house of God in companie.
Let death seaze upon them,
And let them goe downe quicke into hell :
For wickednes is in their dwellings, and among them.
As for me, I will call upon God :
And the Lord shall save me.

David in his
prayer com-
plaineth of his
fearefull case.

He prayeth
against his
enemies, of
whose wicked-
nesse and
trecherie he
complaineth.

PSALMES

PSALME LV

He comforteth
himselfe in
Gods preserva-
tion of him and
confusion of his
enemies.

Evening and morning, and at noone will I pray, and crie
aloud :

And he shall heare my voyce.

He hath delivered my soule in peace from the battell that
was against me :

For there were many with me.

God shall heare and afflict them,

Even he that abideth of old, Selah :

Because they have no changes,

Therefore they feare not God.

He hath put foorth his handes against such as be at peace
with him :

He hath broken his covenant.

The words of his mouth were smoother then butter,

But warre was in his heart :

His words were softer then oyle,

Yet were they drawen swords.

Cast thy burden upon the LORD, and he shall sustaine thee :

Hee shall never suffer the righteous to bee moved.

But thou, O God, shalt bring them downe into the pit of
destruction :

Bloody and deceitfull men shall not live out halfe their dayes,

But I will trust in thee.

PSALME LVI

To the chiefe musician upon Ionath Elem Rechokim, Michtam
of David, when the Philistines tooke him in Gath.

David praying
to God in con-
fidence of his
word, com-
plaineth of
his enemies.

BE mercifull unto mee, O God, for man would swallow
me up :

He fighting daily, oppresseth me.

Mine enemies would dayly swallow me up :

For they bee many that fight against me, O thou most high.

What time I am affraide,

I will trust in thee.

In God I will praise his worde,

In God I have put my trust,

I will not feare what flesh can doe unto me.

Every day they wrest my words :

All their thoughts are against mee for evill.

They gather themselves together ; they hide themselves,

They marke my steps

When they wait for my soule.

PSALMES

Shall they escape by iniquitie?
 In thine anger cast downe the people, O God.
 Thou tellest my wanderings,
 Put thou my teares into thy bottle:
 Are they not in thy booke?

PSALME
 LVI

When I crie unto thee, then shall mine enemies turne
 backe:

Hee professeth
 his confidence
 in Gods word,
 and promiseth
 to praise him.

This I know, for God is for me.
 In God will I praise his word:
 In the LORD will I praise his word.
 In God have I put my trust:
 I will not bee afraid what man can doe unto me.
 Thy vowes are upon me, O God:
 I will render praises unto thee.
 For thou hast delivered my soule from death:
 Wilt not thou deliver my feet from falling?
 That I may walke before God
 In the light of the living.

PSALME LVII

To the chiefe musician Al-taschith, Michtam of David,
 when hee fled from Saul in the cave.

BE mercifull unto mee, O God, be mercifull unto me,
 For my soule trusteth in thee:
 Yea in the shadow of thy wings will I make my
 refuge,

David in prayer
 flying unto God,
 complaineth of
 his dangerous
 case.

Untill these calamities bee overpast.
 I will crie unto God most high:
 Unto God that perfourmeth all things for mee.
 Hee shall send from heaven, and save me
 From the reproch of him, that would swallow me up; Selah.
 God shall send forth his mercy and his trueth.
 My soule is among lyons,
 And I lie even among them that are set on fire:
 Even the sonnes of men, whose teeth are speares and
 arrowes,
 And their tongue a sharpe sword.
 Be thou exalted, O God, above the heavens:
 Let thy glory be above all the earth.
 They have prepared a net for my steppes,
 My soule is bowed downe:
 They have digged a pit before me,

PSALMES

PSALME LVII

He encourageth
himselfe to
praise God.

Into the midst whereof they are fallen themselves. Selah.
My heart is fixed, O God, my heart is fixed :
I will sing, and give praise.
Awake up my glory, awake psalterie and harpe ;
I my selfe will awake early.
I will praise thee, O Lord, among the people ;
I will sing unto thee among the nations.
For thy mercy is great unto the heavens,
And thy trueth unto the clouds.
Be thou exalted, O God, above the heavens :
Let thy glory be above all the earth.

PSALME LVIII

To the chiefe musician Al-taschith, Michtam of David.

David re-
prooveth
wicked Iudges,

Describeth the
nature of the
wicked,

Devoteth them
to Gods iudge-
ments,

whereat the
righteous shall
reioyce.

DOE yee indeed speake righteousnesse, O congregation?
Doe ye iudge uprightly, O ye sonnes of men ?
Yea, in heart you worke wickednesse ;
You waigh the violence of your hands in the earth.
The wicked are estranged from the wombe,
They goe astray as soone as they be borne, speaking lies.
Their poison is like the poyson of a serpent ;
They are like the deafe adder that stoppeth her eare :
Which will not hearken to the voyce of charmers,
Charming never so wisely.
Breake their teeth, O God, in their mouth :
Breake out the great teeth of the young lyons, O LORD.
Let them melt away as waters, which runne continually :
When he bendeth his bow to shoote his arrowes, let them
be as cut in pieces.
As a snaile which melteth, let every one of them passe
away :
Like the untimely birth of a woman, that they may not see
the sunne.
Before your pots can feele the thornes,
He shall take them away as with a whirlwind, both living,
and in his wrath.
The righteous shall reioyce when he seeth the vengeance :
He shall wash his feete in the blood of the wicked.
So that a man shall say, Verily there is a reward for the
righteous :
Verily hee is a God that iudgeth in the earth.

PSALMES

PSALME LIX

PSALME LIX

To the chiefe musician Al-taschith, Michtam of David :
when Saul sent, and they watcht the house to kill him.

DELIVER me from mine enemies, O my God :
Defend mee from them that rise up against me.
Deliver mee from the workers of iniquitie,

David prayeth
to be delivered
from his
enemies.

And save me from bloodie men.

For loe, they lye in waite for my soule ;

The mighty are gathered against me ;

Not for my transgression, nor for my sinne, O LORD.

They runne and prepare themselves without my fault :

Awake to helpe me, and behold.

Thou therefore, O LORD God of hostes, the God of Israel,

Awake to visite all the heathen :

Be not mercifull to any wicked transgressors. Selah.

They returne at evening : they make a noise like a dogge,

And go round about the citie.

Behold, they belch out with their mouth :

Swords are in their lippes ;

For who, say they, doeth heare ?

But thou, O LORD, shalt laugh at them ;

Thou shalt have all the heathen in derision.

Because of his strength will I wait upon thee :

For God is my defence.

The God of my mercy shall prevent me ;

God shall let mee see my desire upon mine enemies.

Slay them not, lest my people forget :

Scatter them by thy power ; and bring them downe,

O Lord our shield.

For the sinne of their mouth, and the words of their lips,

Let them even be taken in their pride :

And for cursing and lying which they speake.

Consume them in wrath, consume them, that they may
not be :

And let them know that God ruleth in Iacob,

Unto the ends of the earth. Selah.

And at evening let them returne, and let them make
a noise like a dogge,

And goe round about the citie.

Let them wander up and downe for meate,

And grudge if they be not satisfied.

But I will sing of thy power ;

Hee com-
plaineth of
their cruelty.

Hee trusteth
in God.

He prayeth
against them.

He praiseth
God.

PSALMES

PSALME LIX

Yea I will sing aloud of thy mercy in the morning :
For thou hast bene my defence
And refuge, in the day of my trouble.
Unto thee, O my strength, wil I sing :
For God is my defence, and the God of my mercy.

PSALME LX

To the chiefe Musician upon Shushan-Eduth Michtam of David,
to teach. When hee strove with Aram Naharaim, and with
Aram Zobah, when Ioab returned, and smote of Edom in the
valley of salt, twelve thousand.

David com-
playning to
God of former
iudgement,

O GOD, thou hast cast us off ; thou hast scattered us,
Thou hast bene displeased, O turne thy selfe
to us againe.

Thou hast made the earth to tremble ; thou hast broken it :
Heale the breaches thereof, for it shaketh.

Thou hast shewed thy people hard things :

Thou hast made us to drinke the wine of astonishment.

Thou hast given a banner to them that feare thee :

That it may be displayed because of the trueth. Selah.

That thy beloved may be delivered ;

Save with thy right hand, and heare mee.

God hath spoken in his holinesse, I wil reioyce :

I wil divide Shechem, and mete out the valley of Succoth.

Gilead is mine, and Manasseh is mine ;

Ephraim also is the strength of mine head ;

Judah is my Lawgiver.

Moab is my wash-pot,

Over Edom wil I cast out my shoee :

Philistia, triumph thou because of me.

Who wil bring me into the strong citie ?

Who will lead me into Edom ?

Wilt not thou, O God, which hadst cast us off ?

And thou, O God, which didst not goe out with our armies.

Give us helpe from trouble :

For vaine is the helpe of man.

Through God wee shall doe valiantly :

For he it is that shall tread downe our enemies.

now upon
better hope
prayeth for
deliverance.

Comforting
himselpe in
Gods promises,
he craveth that
helpe whereon
he trusteth.

PSALMES

PSALME LXI

PSALME LXI

To the chiefe Musician upon Neginah. A Psalme of David.

HEARE my cry, O God,
Attend unto my prayer.
From the end of the earth wil I cry unto thee,
when my heart is overwhelmed :

David fleeth to
God upon his
former experi-
ence.

Leade me to the rocke, that is higher then I.
For thou hast bene a shelter for me,
And a strong tower from the enemy.
I will abide in thy Tabernacle for ever :
I will trust in the covert of thy wings. Selah.
For thou, O God, hast heard my vowes :
Thou hast given me the heritage of those that feare
thy name.

He voweth
perpetuall
service unto
him because
of his promises.

Thou wilt prolong the kings life :
And his yeeres as many generations.
He shall abide before God for ever :
O prepare mercy and trueth which may preserve him.
So will I sing praise unto thy name for ever,
That I may daily performe my vowes.

PSALME LXII

To the chiefe musician, to Ieduthun, A Psalme of David.

TRUELY my soule waiteth upon God :
From him commeth my salvation.
He onely is my rocke and my salvation :
He is my defence, I shall not be greatly moved.
How long wil ye imagine mischief against a man ?
Ye shall be slaine all of you :
As a bowing wall shall ye be, and as a tottering fence.
They onely consult to cast him downe from his excellency,
They delight in lies :
They blesse with their mouth, but they curse inwardly.
Selah.

David profess-
ing his con-
fidence in God,
discourageth
his enemies.

My soule, wait thou onely upon God :
For my expectation is from him.
He onely is my rocke and my salvation ;
He is my defence ; I shall not bee moved.
In God is my salvation, and my glorie :
The rocke of my strength, and my refuge is in God.

In the same
confidence he
incurageth the
godly.

PSALMES

PSALME LXII

No trust is to
be put in
worldly things.

Power and
mercie belong
to God.

Trust in him at all times ; ye people,
Powre out your heart before him :
God is a refuge for us. Selah.
Surely men of low degree are vanitie, and men of high
degree are a lie :
To be laid in the ballance,
They are altogether lighter then vanitie.
Trust not in oppression,
Become not vaine in robberie :
If riches increase, set not your heart upon them.
God hath spoken once ;
Twice have I heard this,
That power belongeth unto God.
Also unto thee, O Lord, belongeth mercie :
For thou renderest to every man according to his worke.

PSALME LXIII

A Psalme of David, when hee was in the wilderness of Iudah.

Davids thirst
for God.

His maner of
blessing God.

His confidence
of his enemies
destruction,
and his owne
safetie.

O GOD, thou art my God, earely wil I seeke thee :
My soule thirsteth for thee, my flesh longeth for thee,
In a drie and thirstie lande, where no water is :
To see thy power and thy glory,
So as I have seen thee in the Sanctuary.
Because thy loving kindnes is better then life :
My lips shal praise thee.
Thus will I blesse thee, while I live :
I will lift up my handes in thy Name.
My soule shall be satisfied as with marrow and fatnesse :
And my mouth shall praise thee with ioyfull lips :
When I remember thee upon my bed,
And meditate on thee in the night watches.
Because thou hast bene my helpe ;
Therefore in the shadow of thy wings will I reioyce.
My soule followeth hard after thee :
Thy right hand upholdeth me.
But those that seeke my soule to destroy it,
Shall goe into the lower parts of the earth.
They shall fall by the sword :
They shall be a portion for foxes.
But the King shal reioyce in God ;
Every one that sweareth by him shall glorie :
But the mouth of them that speake lies, shall be stopped.

PSALMES

PSALME LXIII

To the chiefe musician, a Psalme of David.

PSALME LXIII

HEARE my voice, O God, in my praier;
Preserve my life from feare of the enimie.
Hide me from the secret counsel of the wicked :
From the insurrection of the workers of iniquitie :
Who whet their tongue like a sword,
And bend their bowes to shoote their arrowes, even
bitter words :
That they may shoote in secret at the perfect :
Suddenly doe they shoote at him, and feare not.
They incourage themselves in an evill matter :
They commune of laying snares privily ;
They say, Who shall see them ?
They search out iniquities, they accomplish a diligent
search :
Both the inward thought of every one of them, and the
heart, is deepe.
But God shall shoote at them :
With an arrowe, sodenly shall they be wounded.
So they shall make their owne tongue to fall upon them-
selves :
All that see them, shall flee away.
And all men shall feare,
And shall declare the worke of God ;
For they shall wisely consider of his doing.
The righteous shalbe glad in the LORD, and shall trust
in him ;
And all the upright in heart shall glory.

David prayeth
for deliverance,
complaining of
his enemies.

He promiseth
himselfe to see
such an evident
destruction of
his enemies, as
the righteous
shall joyce
at it.

PSALME LXV

To the chiefe musician, a Psalme and song of David.

PRAISE waiteth for thee, O God, in Sion :
And unto thee shall the vowe be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Iniquities prevaile against me :
As for our transgressions, thou shalt purge them away.
Blessed is the man whom thou choosest and causest to
approach unto thee,

David prayseth
God for his
grace.

PSALMES

PSALME LXV

The blessed-
nesse of Gods
chosen, by
reason of
benefits.

That hee may dwell in thy Courts :
We shalbe satisfied with the goodnesse of thy house,
Even of thy holy temple.
By terrible things in righteousnesse, wilt thou answer us,
O God of our salvation :
Who art the confidence of all the ends of the earth,
And of them that are a farre off upon the sea.
Which by his strength setteth fast the mountaines ;
Being girded with power.
Which stilleth the noise of the seas ; the noise of their
waves,
And the tumult of the people.
They also that dwell in the uttermost parts are afraid at
thy tokens :
Thou makest the outgoings of the morning, and evening
to reioyce.
Thou visitest the earth and waterest it :
Thou greatly inrichest it
With the river of God which is full of water ;
Thou preparest them corne, when thou hast so provided
for it.
Thou waterest the ridges thereof abundantly :
Thou settlest the furrowes thereof :
Thou makest it soft with showres,
Thou blessest the springing thereof.
Thou crownest the yeere with thy goodnesse ;
And thy paths drop fatnesse.
They drop upon the pastures of the wilderness ;
And the little hilles reioyce on every side.
The pastures are cloathed with flockes ;
The valleis also are covered over with corne ;
They shout for ioy, they also sing.

PSALME LXVI

To the chiefe musician, a song or Psalme.

David ex-
horteth to
praise God,

MAKE a ioyfull noise unto God, all yee lands.
Sing forth the honour of his name :
Make his praise glorious.
Say unto God, How terrible art thou in thy workes ?
Through the greatnesse of thy power shall thine enemies
submit themselves unto thee.

PSALMES

All the earth shall worship thee ;
And shall sing unto thee,
They shall sing to thy name ; Selah.
Come and see the workes of God :
He is terrible in his doing toward the children of men.
He turned the sea into dry land :
They went through the flood on foote,
There did we reioyce in him.
He ruleth by his power for ever,
His eyes behold the nations :
Let not the rebellious exalt themselves. Selah.
O blesse our God, yee people,
And make the voice of his praise to be heard.
Which holdeth our soule in life,
And suffereth not our feete to be moved.
For thou, O God, hast proved us :
Thou hast tried us, as silver is tryed.
Thou broughtest us into the net ;
Thou layedst affliction upon our loynes.
Thou hast caused men to ride over our heads,
We went through fire, and through water :
But thou broughtest us out into a wealthy place.
I will goe into thy house, with burnt offerings :
I will pay thee my voves,
Which my lips have uttered,
And my mouth hath spoken, when I was in trouble.
I will offer unto thee burnt sacrifices of fatlings,
With the incense of rammes :
I will offer bullockes with goates. Selah.
Come and heare all ye that feare God,
And I will declare what he hath done for my soule.
I cried unto him with my mouth :
And he was extolled with my tongue.
If I regard iniquitie in my heart :
The Lord will not heare me.
But verily God hath heard mee ;
Hee hath attended to the voice of my prayer.
Blessed bee God,
Which hath not turned away my prayer, nor his mercie
from me.

PSALME LXVI

To observe his
great workes,

To blesse him
for his gracious
benefits.

He voweth for
himselfe re-
ligious service
to God.

He declareth
Gods speciall
goodnesse to
himselfe.

PSALMES

PSALME LXVII

PSALME LXVII

To the chiefe Musician on Neginoth. A Psalme or song.

A prayer for
the enlarge-
ment of Gods
kingdome,

to the ioy of
the people,

and the in-
crease of our
blessings.

GOD be mercifull unto us, and blesse us :
And cause his face to shine upon us. Selah.
That thy way may bee knownen upon earth,
Thy saving health among all nations.
Let the people praise thee, O God ;
Let all the people praise thee.
O let the nations be glad, and sing for ioy :
For thou shalt iudge the people righteously ;
And governe the nations upon earth. Selah.
Let the people praise thee, O God,
Let all the people praise thee.
Then shall the earth yeeld her increase ;
And God, even our owne God, shall blesse us.
God shall blesse us ;
And all the ends of the earth shall feare him.

PSALME LXVIII

To the chiefe Musician. A Psalme or song of David.

A prayer at
the remooving
of the Arke.

An exhortation
to praise God
for his mercies,

for his care of
the Church,

LET God arise, let his enemies be scattered :
Let them also that hate him, flee before him.
As smoke is driven away, so drive them away :
As waxe melteth before the fire,
So let the wicked perish at the presence of God.
But let the righteous be glad : let them reioyce before
God,
Yea let them exceedingly reioyce.
Sing unto God, sing praises to his Name :
Extoll him that rideth upon the heavens,
By his Name **IAH**, and reioyce before him.
A father of the fatherlesse, and a iudge of the widowes,
Is God in his holy habitation.
God setteth the solitary in families :
Hee bringeth out those which are bound with chaines,
But the rebellious dwell in a dry land.
O God, when thou wentest forth before thy people ;
When thou didst march through the wildernes, Selah.
The earth shooke,

PSALMES

PSALME
LXVIII

The heavens also dropped at the presence of God :
Even Sinai it selfe was mooved at the presence of God,
the God of Israel.

Thou, O God, didst send a plentifull raine,
Whereby thou didst confirme thine inheritance, when it
was weary.

Thy Congregation hath dwelt therein :
Thou, O God, hast prepared of thy goodnesse for the
poore.

The Lord gave the word :
Great was the company of those that published it.
Kings of armies did flee apace :
And she that taried at home, divided the spoile.
Though ye have lien among the pots,
Yet shall yee bee as the wings of a dove, covered with
silver,

And her feathers with yellow gold.
When the Almighty scattered Kings in it,
It was white as snow in Salmon.
The hil of God is as the hill of Bashan,
An high hill as the hill of Bashan.
Why leape ye, ye high hilles ?
This is the Hil which God desireth to dwell in,
Yea the Lord will dwel in it for ever.

The chariots of God are twentie thousand, even thousands
of Angels :
The Lord is among them as in Sinai, in the holy place.
Thou hast ascended on high, thou hast ledde captivitie
captive,
Thou hast received giftes for men ;
Yea, for the rebellious also, that the Lord God might dwell
among them.

Blessed be the Lord, who daily loadeth us with benefits,
Even the God of our salvation. Selah. for his great
workes.

Hee that is our God, is the God of salvation ;
And unto God the Lord belong the issues from death.
But God shall wound the head of his enemies :
And the hairy scalpe of such a one as goeth on still in his
trespasses.

The Lord said, I will bring againe from Bashan, I will bring
my people againe from the depthes of the sea :
That thy foote may be dipped in the blood of thine enemies,
And the tongue of thy dogges in the same.

PSALMES

PSALME
LXVIII

They have seene thy goings, O God,
Even the goings of my God, my King, in the Sanctuarie.
The singers went before, the players on instruments followed
after ;
Amongst them were the damosels playing with timbrels.
Blesse yee God, in the Congregations,
Even the Lord, from the fountaine of Israel.
There is little Benjamin with their ruler,
The princes of Iudah and their Councill,
The princes of Zebulun, and the princes of Naphtali.
Thy God hath commanded thy strength :
Strengthen, O God, that which thou hast wrought for us.
Because of thy Temple at Ierusalem,
Shall kings bring presents unto thee.
Rebuke the company of spearmen,
The multitude of the bulles, with the calves of the people,
Till every one submit himselfe with pieces of silver :
Scatter thou the people that delite in warre.
Princes shall come out of Egypt,
Ethiopia shall soone stretch out her hands unto God.
Sing unto God, yee kingdomes of the earth :
O sing praises unto the Lord, Selah :
To him that rideth upon the heavens of heavens, which were
of olde :
Loe, hee doeth send out his voice, and that a mightie voice.
Ascribe yee strength unto God :
His excellencie is over Israel,
And his strength is in the cloudes.
O God, thou art terrible out of thy holy places :
The God of Israel is he that giveth strength, and power
unto his people :
Blessed be God.

PSALME LXIX.

To the chiefe musician upon Shoshannim,
A Psalme of David.

David com-
plaineth of
his affliction.

SAVE mee, O God,
For the waters are come in unto my soule.
I sinke in deepe mire, where there is no standing :
I am come into deepe waters, where the flouds overflow me.
I am weary of my crying, my throate is dried :
Mine eyes faile while I waite for my God.

PSALMES

PSALME
LXIX

They that hate mee without a cause, are moe then the
haire of mine head :

They that would destroy me, being mine enemies wrong-
fully, are mightie :

Then I restored that which I tooke not away.

O God, thou knowest my foolishnesse ;

And my sinnes are not hidde from thee.

Let not them that waite on thee, O Lord God of hostes, be
ashamed for my sake :

Let not those that seeke thee, be confounded for my sake,
O God of Israel.

Because for thy sake I have borne reproch :

Shame hath covered my face.

I am become a stranger unto my brethren,

And an aliant unto my mothers children.

For the zeale of thine house hath eaten mee up ;

And the reproches of them that reproched thee, are fallen
upon me.

When I wept, and chastened my soule with fasting,

That was to my reproch.

I made sackcloth also my garment :

And I became a proverbe to them.

They that sit in the gate, speake against mee ;

And I was the song of the drunkards.

But as for mee, my prayer is unto thee, O LORD, in an Hee prayeth
for deliverance.
acceptable time :

O God, in the multitude of thy mercie

Heare me, in the trueth of thy salvation.

Deliver me out of the mire, and let me not sinke :

Let me bee delivered from them that hate me, and out of
the deepe waters.

Let not the water flood overflow me,

Neither let the deepe swallow mee up,

And let not the pit shut her mouth upon me.

Heare me, O LORD, for thy loving kindnesse is good :

Turne unto mee according to the multitude of thy tender
mercies.

And hide not thy face from thy servant,

For I am in trouble : heare me speedily.

Draw nigh unto my soule, and redeeme it :

Deliver me because of mine enemies.

Thou hast knowen my reproch and my shame and my
dishonor :

PSALMES

PSALME LXIX

Hee devoteth
his enemies to
destruction.

Mine adversaries are all before thee.
Reproch hath broken my heart, and I am full of heavines :
And I looked for some to take pitie, but there was none ;
And for comforters, but I found none.
They gave mee also gall for my meat,
And in my thirst they gave mee vineger to drinke.
Let their table become a snare before them :
And that which should have bene for their welfare, let it
become a trap.
Let their eyes be darkened that they see not ;
And make their loines continually to shake.
Powre out thine indignation upon them,
And let thy wrathfull anger take hold of them.
Let their habitation be desolate,
And let none dwell in their tents.
For they persecute him whom thou hast smitten,
And they talke to the grieve of those whom thou hast
wounded.
Adde iniquitie unto their iniquitie :
And let them not come into thy righteousness.
Let them bee blotted out of the booke of the living,
And not be written with the righteous.
But I am poore, and sorowfull :
Let thy salvation (O God) set me up on high.
I will praise the name of God with a song,
And will magnifie him with thanksgiving.
This also shall please the LORD better then an oxe
Or bullocke that hath hornes and hoofes.
The humble shall see this, and be glad :
And your heart shall live that seeke good.
For the LORD heareth the poore,
And despiseth not his prisoners.
Let the heaven and earth praise him,
The seas, and every thing that moveth therein.
For God will save Sion, and will build the cities of Iudah,
That they may dwell there, and have it in possession.
The seede also of his servants shall inherit it :
And they that love his name shall dwell therein.

He praiseth
God with
thanksgiving.

PSALMES

PSALME LXX

To the chiefe musician, a psalme of David,
to bring to remembrance.

PSALME LXX

MAKE haste, O God, to deliver mee,
Make haste to helpe me, O LORD.
Let them be ashamed and confounded
That seeke after my soule :
Let them be turned backward, and put to confusion,
That desire my hurt.
Let them be turned backe for a reward of their shame,
That say, Aha, aha.
Let all those that seeke thee, reioyce, and be glad in thee :
And let such as love thy salvation, say continually,
Let God be magnified.
But I am poore and needy,
Make haste unto me, O God :
Thou art my helpe and my deliverer,
O LORD make no tarrying.

David solliciteth God to the speedie destruction of the wicked, and preservation of the godly.

PSALME LXXI

IN thee, O LORD, doe I put my trust,
Let me never be put to confusion,
Deliver mee in thy righteousness, and cause me to
escape :
Incline thine eare unto me, and save me.
Bee thou my strong habitation, whereunto I may continually resort :
Thou hast given commandement to save mee,
For thou art my rocke, and my fortresse.
Deliver me, O my God, out of the hand of the wicked,
Out of the hand of the unrighteous, and cruel man.
For thou art my hope, O LORD GOD :
Thou art my trust from my youth.
By thee have I bene holden up from the wombe :
Thou art hee that tooke mee out of my mothers bowels,
My praise shalbe continually of thee.
I am as a wonder unto many,
But thou art my strong refuge.
Let my mouth bee filled with thy praise,
And with thy honour all the day.
Cast me not off in the time of old age ;

David in confidence of faith and experience of Gods favour, prayeth both for himselfe, and against the enemies of his soule.

PSALMES

PSALME
LXXI

Forsake me not when my strength faileth.
For mine enemies speake against mee :
And they that lay waite for my soule, take counsell together,
Saying, God hath forsaken him :
Persecute and take him, for there is none to deliver him.
O God, be not farre from mee :
O my God, make haste for my helpe.
Let them be confounded and consumed, that are adversaries
to my soule :
Let them bee covered with reproch and dishonour, that
seeke my hurt.

He promiseth
constancie.

But I wil hope continually,
And will yet praise thee more and more.
My mouth shall shew fourth thy righteousnesse,
And thy salvation all the day :
For I know not the numbers thereof.
I will goe in the strength of the Lord God :
I will make mention of thy righteousnesse, even of thine
only.

Hee prayeth
for persever-
ance.

O God, thou hast taught me from my youth :
And hitherto have I declared thy wonderous workes.
Now also when I am old and gray headed, O God, forsake
me not :

He praiseth
God, and pro-
miseth to doe
it cheerefully.

Untill I have shewed thy strength unto this generation,
And thy power to every one that is to come.
Thy righteousnes also, O God, is very high,
Who hast done great things :
O God, who is like unto thee ?
Thou which hast shewed mee great, and sore troubles,
Shalt quicken mee againe,
And shalt bring mee up againe from the depthes of the earth.
Thou shalt increase my greatness,
And comfort me on every side.
I will also praise thee with the psalterie,
Even thy trueth, O my God :
Unto thee will I sing with the harpe,
O thou Holy one of Israel.
My lippes shall greatly reioyce when I sing unto thee :
And my soule, which thou hast redeemed.
My tongue also shall talke of thy righteousnesse all the
day long :
For they are confounded, for they are brought unto shame,
that seeke my hurt.

PSALMES

PSALME LXXII

A Psalme for Solomon.

PSALME
LXXII

GIVE the King thy Iudgements, O God,
And thy Righteousnesse unto the Kings sonne.
Hee shall iudge thy people with righteousnesse,
And thy poore with iudgement.
The mountaines shal bring peace to the people,
And the litle hils, by righteousnesse.
Hee shall iudge the poore of the people,
He shall save the children of the needie,
And shall breake in pieces the oppressour.
They shall feare thee as long as the Sunne and Moone indure,
Throughout all generations.
Hee shall come downe like raine upon the mowen grasse :
As showres that water the earth.
In his dayes shall the righteous flourish :
And abundance of peace so long as the Moone endureth.
He shall have dominion also from sea to sea,
And from the river, unto the ends of the earth.
They that dwell in the wildernesses shall bowe before him :
And his enemies shall licke the dust.
The kings of Tarshish and of the Isles shall bring presents :
The Kings of Sheba and Seba shall offer gifts.
Yea, all Kings shall fall downe before him :
All nations shall serve him.
For hee shall deliver the needy when he crieth :
The poore also, and him that hath no helper.
He shal spare the poore and needy,
And shall save the soules of the needy.
He shall redeeme their soule from deceit and violence :
And precious shall their blood be in his sight.
And he shall live, and to him shalbe given of the gold of
Sheba ;
Prayer also shalbe made for him continually,
And daily shall he be praised.
There shalbe an handfull of corne in the earth upon the top
of the mountaines ;
The fruit thereof shall shake like Lebanon,
And they of the citie shall flourish like grasse of the
earth.
His name shall endure for ever :

David praying
for Solomon,
sheweth the
goodnesse and
glory of his, in
type, and in
trueth, of
Christes king-
dome.

PSALMES

PSALME LXXII

Hee blesseth
God.

His name shalbe continued as long as the sunne :
And men shalbe blessed in him ;
All nations shall call him blessed.
Blessed be the LORD God, the God of Israel,
Who only doth wonderous things.
And blessed be his glorious name for ever,
And let the whole earth be filled with his glory.
Amen, and Amen.

The prayers of David the sonne of Iesse, are ended.

PSALME LXXIII

A Psalme of Asaph.

The Prophet
prevailing in
a Temptation,
sheweth the oc-
casion thereof,
the prosperitie
of the wicked :

TRUELY God is good to Israel,
Even to such as are of a cleane heart.
But as for mee, my feete were almost gone :
My steps had well-nigh slipt.
For I was envious at the foolish,
When I sawe the prosperity of the wicked.
For there are no bands in their death :
But their strength is firme.
They are not in trouble as other men :
Neither are they plagued like other men.
Therefore pride compasseth them about as a chaine :
Violence covereth them as a garment.
Their eies stand out with fatnes :
They have more then heart could wish.
They are corrupt, and speake wickedly concerning oppres-
sion :
They speake loftily.
They set their mouth against the heavens ;
And their tongue walketh through the earth.
Therefore his people returne hither :
And waters of a full cup are wrung out to them.
And they say, How doth God know ?
And is there knowledge in the most High ?
Behold, these are the ungodly :
Who prosper in the world, they increase in riches.
Verily I have cleansed my heart in vaine,
And washed my hands in innocencie.
For all the day long have I bene plagued,
And chastened every morning.

The wound
given thereby,
diffidence.

PSALMES

If I say, I will speake thus :
Behold, I should offend against the generation of thy
children.

PSALME
LXXIII

The victory
over it, know-
ledge of Gods
purpose, in
destroying
of the wicked
and sustaining
the righteous.

When I thought to know this,
It was too painfull for me,
Untill I went into the Sanctuarie of God ;
Then understood I their end.
Surely thou didst set them in slippery places :
Thou castedst them downe into destruction.
How are they brought into desolation as in a moment ?
They are utterly consumed with terrors.
As a dreame when one awaketh ;
So, O Lord, when thou awakest thou shalt despise their
image.

Thus my heart was greeved,
And I was pricked in my reines.
So foolish was I, and ignorant :
I was as a beast before thee.
Neverthelesse I am continually with thee :
Thou hast holden me by my right hand.
Thou shalt guide me with thy counsell ;
And afterward receive me to glory.
Whom have I in heaven but thee ?
And there is none upon earth that I desire besides thee.
My flesh and my heart faileth :
But God is the strength of my heart, and my portion for
ever.
For loe, they that are farre from thee, shall perish :
Thou hast destroyed all them that goe a whoring from thee.
But it is good for me, to draw neere to God :
I have put my trust in the Lord God,
That I may declare all thy workes.

PSALME LXXIII

Maschil of Asaph.

O GOD, why hast thou cast us off for ever ?
Why doeth thine anger smoke against the sheepe
of thy pasture ?
Remember thy Congregation which thou hast purchased
of olde :

The Prophet
complaineth
of the desola-
tion of the
Sanctuarie.

The rod of thine inheritance which thou hast redeemed,
This mount Sion, wherein thou hast dwelt.

PSALMES

PSALME
LXXIII

Lift up thy feete unto the perpetuall desolations :
Even all that the enemy hath done wickedly in the
Sanctuarie.

Thine enemies roare in the midst of thy congregations :
They set up their ensignes for signes.

A man was famous according as he had lifted up
Axes upon the thicke trees.

But now they breake downe the carved worke thereof
At once, with axes and hammers.

They have east fire into thy Sanctuary,
They have defiled by casting downe, the dwelling place
of thy Name to the ground.

They said in their hearts, Let us destroy them together :
They have burnt up all the Synagogues of God in the land.

We see not our signes,

There is no more any prophet,

Neither is there among us any that knoweth howe long.

O God, how long shall the adversarie reproach ?

Shall the enemy blaspheme thy Name for ever ?

Why withdrawest thou thy hand, even thy right hand ?

Plucke it out of thy bosome.

For God is my King of old,

Working salvation in the midst of the earth.

Thou didst divide the sea by thy strength :

Thou brakest the heads of the dragons in the waters.

Thou brakest the heads of Leviathan in pieces,

And gavest him to bee meat to the people inhabiting
the wilderness.

Thou didst cleave the fountaine and the flood :

Thou driedst up mightie rivers.

The day is thine, the night also is thine :

Thou hast prepared the light and the sunne.

Thou hast set all the borders of the earth :

Thou hast made Summer and Winter.

Remember this, that the enemy hath reproached, O LORD,

And that the foolish people have blasphemed thy Name.

O deliver not the soule of thy turtle dove unto the multi-
tude of the wicked :

Forget not the Congregation of thy poore for ever.

Have respect unto the covenant :

For the darke places of the earth are full of the habitations
of crueltie.

O let not the oppressed returne ashamed :

Hee moveth
God to helpe
in considera-
tion of his
power.

Of his reproch-
full enemies,
of his children,
and of his
Covenant.

PSALMES

Let the poore and needie praise thy name.
Arise, O God, plead thine owne cause :
Remember how the foolish man reprocheth thee daily.
Forget not the voyce of thine enemies :
The tumult of those that rise up against thee, increaseth
continually.

PSALME
LXXIII

PSALME LXXV

To the chiefe musician Al-taschith, A Psalme or song of Asaph.

UNTO thee, O God, doe we give thanks,
Unto thee doe we give thanks :
For that thy name is nere, thy wonderous works
declare.

The Prophet
praiseth God.

When I shall receive the congregation,
I will iudge uprightly.
The earth and all the inhabitants thereof are dissolved :
I heare up the pillars of it. Selah.

Hee promiseth
to iudge up-
rightly.

I said unto the fooles, Deale not foolishly :
And to the wicked, Lift not up the horne.
Lift not up your horne on high :
Speake not with a stiffe necke.

He rebuketh
the proud by
consideration
of Gods pro-
vidence.

For promotion commeth neither from the East,
Nor from the West, nor from the South.
But God is the iudge :

He putteth downe one, and setteth up another.

For in the hand of the LORD there is a cup, and the wine
is red :

It is full of mixture, and he powreth out of the same :
But the dregges thereof all the wicked of the earth shall
wring them out, and drinke them.

But I will declare for ever ;

I will sing praises to the God of Iacob.

All the hornes of the wicked also will I cut off ;

But the hornes of the righteous shall be exalted.

He praiseth
God, and
promiseth to
execute iustice.

PSALME LXXVI

To the chiefe musician on Neginoth, a Psalme or song of Asaph.

IN Iudah is God knownen :
His name is great in Israel.
In Salem also is his tabernacle,
And his dwelling place in Sion.

A declaration of
Gods maiestie
in the Church.

PSALMES

PSALME LXXVI

There brake he the arrowes of the bowe,
The shield, and the sword, and the battell. Selah.
Thou art more glorions and excellent then the mountaines
of pray.
The stout hearted are spoiled, they have slept their
sleepe:
And none of the men of might have found their hands.
At thy rebuke, O God of Iacob,
Both the chariot and horse are cast into a dead sleepe.
Thou, even thou art to be feared;
And who may stand in thy sight when once thou art angry?
Thou didst cause iudgement to be heard from heaven:
The earth feared and was still,
When God arose to iudgement,
To save all the meeke of the earth. Selah.
Surely the wrath of man shall praise thee:
The remainder of wrath shalt thou restraine.
Vowe, and pay unto the Lorn your God;
Let all that be round about him bring presents unto him
that ought to be feared.
Hee shall cut off the spirit of princes:
Hee is terrible to the kings of the earth.

An exhortation
to serve him
reverently.

PSALME LXXVII

To the chiefe musician, to Ieduthun, a Psalme of Asaph.

I CRYED unto God with my voice:
Even unto God with my voice, and he gave eare
unto me.
In the day of my trouble, I sought the Lord;
My sore ranne in the night, and ceased not:
My soule refused to be comforted.
I remembred God, and was troubled:
I complained, and my spirit was overwhelmed. Selah.
Thou holdest mine eyes waking:
I am so troubled that I cannot speake.
I have considered the dayes of old,
The yeeres of auncient times.
I call to remembrance my song in the night:
I commune with mine owne heart,
And my spirit made diligent search.
Will the Lord cast off for ever?
And will hee be favourable no more?

The Psalmist
sheweth what
fierce combate
hee had with
diffidence.

PSALMES

Is his mercy cleane gone for ever?
Doth his promise faile for evermore?
Hath God forgotten to be gracious?
Hath he in anger shut up his tender mercies? Selah.
And I sayd, This is my infirmitie:
But I will remember the yeeres of the right hand of the
most high.

I will remember the workes of the LORD:
Surely I will remember thy wonders of old.
I will meditate also of all thy worke,
And talke of thy doings.
Thy way, O God, is in the Sanctuarie:
Who is so great a God, as our God?
Thou art the God that doest wonders;
Thou hast declared thy strength among the people.
Thou hast with thine arme redeemed thy people,
The sonnes of Iacob and Ioseph. Selah.
The waters saw thee, O God,
The waters saw thee: they were afraid;
The depths also were troubled.
The cloudes powred out water,
The skies sent out a sound;
Thine arrowes also went abroad.
The voice of thy thunder was in the heaven:
The lightnings lightned the world,
The earth trembled and shooke.
Thy way is in the sea,
And thy path in the great waters:
And thy foot-steps are not knownen.
Thou leddest thy people like a flock,
By the hand of Moses and Aaron.

PSALME
LXXVII

The victory
which he had
by considera-
tion of Gods
great and
gracious workes.

PSALME LXXVIII

Maschil of Asaph.

GIVE eare, O my people, to my Lawe:
Incline your eares to the wordes of my mouth.
I will open my mouth in a parable:
I wil utter darke sayings of old:
Which we have heard, and knowen:
And our fathers have told us.
We will not hide them from their children,
Shewing to the generation to come, the praises of the LORD:

An exhortation
both to learne
and to preach
the Law of God.

PSALMES

PSALME
LXXVIII

And his strength, and his wonderfull works that he hath done.

For he established a Testimony in Iacob,
And appointed a Law in Israel,
Which he commaunded our fathers :

That they should make them knowen to their children.
That the generation to come might know them, even the
children which should be borne :

Who should arise and declare them to their children :
That they might set their hope in God,
And not forget the works of God :

But keepe his Commandements,
And might not bee as their fathers,
A stubborne and rebellious generation,
A generation that set not their heart aright :
And whose spirit was not stedfast with God.

The children of Ephraim being armed, and carying bowes,
Turned backe in the day of battell.

They kept not the covenant of God :

And refused to walke in his Law :

And forgat his workes :

And his wonders that he had shewed them.

Marveilous things did he in the sight of their fathers :

In the land of Egypt, in the field of Zoan.

Hee divided the Sea, and caused them to passe through :

And he made the waters to stand as an heape.

In the day time also he led them with a cloud :

And all the night with a light of fire.

Hee clave the rockes in the wilderness :

And gave them drinke as out of the great depths.

Hee brought streames also out of the rocke,

And caused waters to runne downe like rivers.

And they sinned yet more against him :

By provoking the most High in the wilderness.

And they tempted God in their heart :

By asking meat for their lust.

Yea, they spake against God :

They said, Can God furnish a table in the wilderness ?

Behold, he smote the rocke, that the waters gushed out,
And the streames overflowed ;

Can he give bread also ?

Can he provide flesh for his people ?

Therefore the Lord heard this, and was wroth,

The story of
Gods wrath
against the in-
credulous and
disobedient.

PSALMES

PSALME
LXXVIII

So a fire was kindled against Iacob :
And anger also came up against Israel.
Because they beleved not in God :
And trusted not in his salvation :
Though he had commanded the cloudes from above :
And opened the doores of heaven :
And had rained downe Manna upon them to eate,
And had given them of the corne of heaven.
Man did eate Angels food :
Hee sent them meat to the full.
He caused an East wind to blow in the heaven :
And by his power hee brought in the South wind.
He rained flesh also upon them as dust :
And feathered foules like as the sand of the sea.
And hee let it fall in the midst of their campe,
Round about their habitations.
So they did eate, and were well filled :
For he gave them their owne desire.
They were not estranged from their lust :
But while their meate was yet in their mouthes,
The wrath of God came upon them,
And slew the fattest of them :
And smote downe the chosen men of Israel.
For all this they sinned still :
And beleved not for his wondrous works.
Therefore their dayes did he consume in vanitie,
And their yeeres in trouble.
When hee slew them, then they sought him :
And they returned, and inquired early after God.
And they remembred that God was their rocke :
And the high God, their redeemer.
Neverthelesse they did flatter him with their mouth :
And they lyed unto him with their tongues.
For their heart was not right with him :
Neither were they stedfast in his covenant.
But hee being full of compassion, forgave their iniquity, and
destroyed them not ;
Yea many a time turned he his anger away,
And did not stirre up all his wrath.
For he remembred that they were but flesh ;
A wind that passeth away, and commeth not againe.
How oft did they provoke him in the wilderness :
And grieve him in the desert ?

PSALMES

PSALME
LXXVIII

Yea they turned backe and tempted God :
And limited the holy one of Israel.
They remembred not his hand :
Nor the day when hee delivered them from theemie :
How he had wrought his signes in Egypt :
And his wonders in the field of Zoan :
And had turned their rivers into blood :
And their fouds, that they could not drinke.
Hee sent divers sorts of flies among them, which devoured
them :
And frogges which destroyed them.
He gave also their increase unto the caterpillar :
And their labour unto the locust.
He destroyed their vines with haile :
And their Sycomore trees with frost.
He gave up their cattel also to the haile :
And their flockes to hot thunder-bolts.
He cast upon them the fiercenesse of his anger,
Wrath and indignation, and trouble :
By sending evill angels among them.
He made a way to his anger,
Hee spared not their soule from death :
But gave their life over to the pestilence.
And smote all the first borne in Egypt :
The chiefe of their strength in the tabernacles of Ham :
But made his owne people to goe forth like sheepe :
And guided them in the wilderness like a flocke.
And he led them on safely, so that they feared not :
But the sea overwhelmed their enemies.
And he brought them to the border of his sanctuarie :
Even to this mountaine which his right hand had purchased.
He cast out the heathen also before them,
And divided them an inheritance by line :
And made the tribes of Israel to dwell in their tents.
Yet they tempted and provoked the most high God :
And kept not his testimonies :
But turned backe, and dealt unfaithfully like their fathers :
They were turned aside like a deceitfull bowe.
For they provoked him to anger with their high places :
And moved him to ielousie with their graven images.
When God heard this, hee was wroth,
And greatly abhorred Israel :
So that he forsooke the tabernacle of Shiloh :

PSALMES

PSALME
LXXVIII

The tent which he placed among men,
And delivered his strength into captivitie :
And his glory into the enemies hand.
He gave his people over also unto the sword :
And was wroth with his inheritance.
The fire consumed their young men :
And their maidens were not given to mariage.
Their priests fell by the sword :
And their widowes made no lamentation.
Then the Lord awaked as one out of sleepe :
And like a mighty man that shouteth by reason of wine.
And he smote his enemies in the hinder parts :
He put them to a perpetuall reproch.
Moreover he refused the tabernacle of Ioseph :
And chose not the tribe of Ephraim.
But chose the tribe of Iudah :
The mount Sion which he loved.
And he built his sanctuarie like high palaces :
Like the earth which he hath established for ever.
He chose David also his servant,
And tooke him from the sheepe-folds :
From following the ewes great with young, hee brought
him
To feed Iacob his people, and Israel his inheritance.
So he fed them according to the integritie of his heart :
And guided them by the skilfulnesse of his hands.

The Israelites
being reiected,
God chose
Iudah, Sion,
and David.

PSALME LXXIX

A Psalme of Asaph.

O GOD, the heathen are come into thine inheritance,
Thy holy temple have they defiled :
They have layd Ierusalem on heapes.
The dead bodies of thy servants have they given to bee
meate unto the foules of the heaven :
The flesh of thy Saints unto the beasts of the earth.
Their blood have they shed like water round about
Ierusalem :
And there was none to burie them.
We are become a reproach to our neighbours :
A scorne and derision to them that are round about us.
How long, LORD, wilt thou be angry, for ever ?
Shall thy ielousie burne like fire ?

The Psalmist
complaineth of
the desolation
of Ierusalem.

PSALMES

PSALME LXXIX

Hee prayeth
for deliverance,

Powre out thy wrath upon the heathen that have not
known thee,
And upon the kingdomes that have not called upon thy
name.
For they have devoured Iacob :
And laid waste his dwelling place.
O remember not against us former iniquities,
Let thy tender mercies speedily prevent us :
For we are brought very low.
Helpe us, O God of our salvation, for the glory of thy
Name :
And deliver us, and purge away our sinnes for thy Names
sake.
Wherefore should the heathen say, Where is their God ?
Let him be known among the heathen in our sight
By the revenging of the blood of thy servants which is shed.
Let the sighing of the prisoner come before thee,
According to the greatnesse of thy power : preserve thou
those that are appointed to die.
And render unto our neighbours seven fold into their
bosome,
Their reproach wherewith they have reproched thee,
O Lord.
So we thy people and sheepe of thy pasture,
Will give thee thanks for ever :
We will shew forth thy praise to all generations.

And promiseth
thankfulness.

PSALME LXXX

To the chiefe Musician upon Shoshannim Eduth,
A Psalme of Asaph.

The Psalmist
in his prayer
complaineth
of the miseries
of the Church.

GIVE eare, O shepheard of Israel,
Thou that ledest Ioseph like a flocke,
Thou that dwellest betweene the Cherubims, shine
forth.
Before Ephraim and Benjamin, and Manasseh, stirre up
thy strength :
And come and save us.
Turne us againe, O God :
And cause thy face to shine, and we shall bee saved.
O LORD God of hosts,
How long wilt thou bee angry against the prayer of thy
people ?

PSALMES

PSALME
LXXX

Thou feedest them with the bread of teares :
And givest them teares to drinke in great measure.
Thou makest us a strife unto our neighbours :
And our enemies laugh among themselves.
Turne us againe, O God of hosts,
And cause thy face to shine, and we shall be saved.
Thou hast brought a vine out of Egypt :
Thou hast cast out the heathen, and planted it.
Thou preparedst roome before it :
And didst cause it to take deepe root, and it filled the land.
The hilles were covered with the shadow of it,
And the boughs thereof were like the goodly cedars.
She sent out her boughs unto the Sea :
And her branches unto the river.
Why hast thou then broken downe her hedges :
So that all they which passe by the way, doe plucke her ?
The boare out of the wood doth waste it :
And the wild beast of the field doth devoure it.
Returne, we beseech thee, O God of hosts :
Looke downe from heaven, and behold, and visit this vine :
And the vineyard which thy right hand hath planted :
And the branch that thou madest strong for thy selfe.
It is burnt with fire, it is cut downe :
They perish at the rebuke of thy countenance.
Let thy hand be upon the man of thy right hand :
Upon the sonne of man, whom thou madest strong for
thy selfe.
So will not wee goe backe from thee :
Quicken us, and we will call upon thy Name.
Turne us againe, O LORD God of hosts,
Cause thy face to shine, and wee shall be saved.

Gods former
favours are
turned into
iudgements.

Hee prayeth
for deliverance.

PSALME LXXXI

To the chiefe Musician upon Gittith. A Psalme of Asaph.

SING alowd unto God our strength :
Make a ioyfull noise unto the God of Iacob.
Take a Psalme, and bring hither the timbrell :
The pleasant harpe with the psalterie.
Blow up the trumpet in the new Moone :
In the time appointed on our solemne feast day.
For this was a Statute for Israel :
And a Law of the God of Iacob.

An exhortation
to a solemne
praising of God.

God chal-
lengeth that
duetie by reason
of his benefits.

PSALMES

PSALME LXXXI

God exhorting
to obedience,
complaineth of
their disobedience,
which
proveth their
owne hurt.

This he ordained in Ioseph for a testimonie,
When he went out through the land of Egypt :
Where I heard a language, that I understood not.
I removed his shoulder from the burden :
His handes were delivered from the pots.
Thou calledst in trouble, and I delivered thee,
I answered thee in the secret place of thunder :
I proved thee at the waters of Meribah. Selah.
Heare, O my people, and I will testifie unto thee :
O Israel, if thou wilt hearken unto me :
There shall no strange God be in thee :
Neither shalt thou worship any strange God.
I am the LORD thy God,
Which brought thee out of the land of Egypt :
Open thy mouth wide, and I will fill it.
But my people would not hearken to my voice :
And Israel would none of me.
So I gave them up unto their owne hearts lust :
And they walked in their owne counsels.
O that my people had hearkned unto me :
And Israel had walked in my wayes !
I should soone have subdued their enemies,
And turned my hand against their adversaries.
The haters of the LORD should have submitted themselves
unto him :
But their time should have endured for ever.
Hee should have fedde them also with the finest of the wheat :
And with honie out of the rocke, should I have satisfied
thee.

PSALME LXXXII

A Psalme of Asaph.

The Psalmist
having ex-
horted the
Iudges,

GOD standeth in the Congregation of the mightie :
Hee iudgeth among the gods.
How long will yee iudge uniustly :
And accept the persons of the wicked? Selah.
Defend the poore and fatherlesse :
Doe iustice to the afflicted and needie.
Deliver the poore and needy :
Rid them out of the hand of the wicked.
They know not, neither wil they understand ;
They walke on in darknes :
All the foundations of the earth are out of course.

and reproved
their negli-
gence,

PSALMES

I have said, Ye are gods :
And all of you are children of the most High :
But ye shall die like men,
And fall like one of the Princes.
Arise, O God, iudge the earth :
For thou shalt inherite all nations.

PSALME
LXXXII

prayeth God
to iudge.

PSALME LXXXIII

A song or Psalme of Asaph.

KEEPE not thou silence, O God :
Hold not thy peace, and be not still, O God.
For loe, thine enemies make a tumult :
And they that hate thee, have lift up the head.
They have taken craftie counsell against thy people,
And consulted against thy hidden ones.
They have said, Come, and let us cut them off from being
a nation :
That the name of Israel may bee no more in remembrance.
For they have consulted together with one consent :
They are confederate against thee.
The tabernacles of Edom, and the Ishmaelites :
Of Moab, and the Hagarens.
Gebal and Ammon, and Amalek :
The Philistines, with the inhabitants of Tyre.
Assur also is ioyned with them :
They have holpen the children of Lot. Selah.
Doe unto them as unto the Midianites :
As to Sisera, as to Iabin, at the brooke of Kison :
Which perished at En-dor :
They became as dung for the earth.
Make their nobles like Oreb, and like Zeeb :
Yea all their princes as Zebah, and as Zalmunna :
Who sayd, Let us take to our selves,
The houses of God in possession.
O my God, make them like a wheele :
As the stubble before the wind.
As the fire burneth a wood :
And as the flame setteth the mountaines on fire :
So persecute them with thy tempest :
And make them afraid with thy storme.
Fill their faces with shame :
That they may seeke thy name, O LORD.

A complaint
to God of
the enemies
conspiracies.

A prayer
against them
that oppresse
the Church.

PSALMES

PSALME
LXXXIII

Let them be confounded and troubled for ever :
Yea let them be put to shame, and perish :
That men may knowe, that thou, whose name alone is
IEHOVAH :
Art the most High over all the earth.

PSALME LXXXIII

To the chiefe musician upon Gittith,
a Psalme for the sonnes of Korah.

The Prophet
longing for the
communion of
the Sanctuarie,

HOW amiable are thy tabernacles,
O LORD of hostes !
My soule longeth, yea even fainteth for the courts
of the LORD :
My heart and my flesh cryeth out for the living God.
Yea the sparrowe hath found an house,
And the swallow a nest for her selfe, where she may lay
her young,
Even thine altars, O LORD of hostes,
My king and my God.
Blessed are they that dwell in thy house :
They wilbe still praysing thee. Selah.
Blessed is the man whose strength is in thee :
In whose heart are the wayes of them :
Who passing through the valley of Baca, make it a well :
The raine also filleth the pooles,
They goe from strength to strength :
Every one of them in Zion appeareth before God.
O LORD God of hostes, heare my prayer :
Give eare, O God of Iacob. Selah.
Behold, O God our shield :
And looke upon the face of thine anointed.
For a day in thy courts, is better then a thousand :
I had rather be a doore keeper in the house of my God,
Then to dwell in the tents of wickednesse.
For the LORD God is a sunne and shield :
The LORD will give grace and glory :
No good thing will he with-hold from them that walke
uprightly.
O LORD of hostes :
Blessed is the man that trusteth in thee.

sheweth how
hlesed they
are that dwell
therein.

Hee prayeth
to be restored
unto it.

PSALMES

PSALME LXXXV

PSALME
LXXXV

To the chiefe musician, a Psalme for the sonnes of Korah.

LORD, thou hast bene favourable unto thy land :
Thou hast brought backe the captivity of Iacob.
Thou hast forgiven the iniquitie of thy people,
Thou hast covered all their sinne. Selah.
Thou hast taken away all thy wrath :
Thou hast turned thy selfe from the fiercenesse of thine
anger.

The Psalmist
out of the ex-
perience of
former mercies
prayeth for the
continuance
thereof.

Turne us, O God of our salvation :
And cause thine anger towards us to cease.
Wilt thou be angry with us for ever ?
Wilt thou drawe out thine anger to all generations ?
Wilt thou not revive us againe :
That thy people may reioyce in thee ?
Shew us thy mercy, O LORD ;
And graunt us thy salvation.
I will heare what God the LORD will speake :
For hee will speake peace unto his people, and to his Saints :
But let them not turne againe to folly.
Surely his salvation is nigh them that feare him ;
That glory may dwell in our land.
Mercy and truth are met together :
Righteousnesse and peace have kissed each other.
Truth shall spring out of the earth :
And righteousnesse shall looke downe from heaven.
Yea the LORD shall give that which is good :
And our land shall yeeld her increase.
Righteousnes shall go before him :
And shall set us in the way of his steps.

He promiseth
to waite
thereon,
out of con-
fidence of
Gods goodness.

PSALME LXXXVI

A prayer of David.

BOW downe thine eare, O LORD, heare me :
For I am poore and needy.
Preserve my soule, for I am holy :
O thou my God, save thy servant, that trusteth in thee.
Be merciful unto me, O LORD :
For I cry unto thee daily.
Reioyce the soule of thy servant :

David strength-
eneth his prayer
by the con-
science of his
Religion,

PSALMES

PSALME LXXXVI

by the good-
nesse and
power of
God.

For unto thee (O LORD) doe I lift up my soule.
For thou Lord art good, and ready to forgive :
And plenteous in mercie unto all them that call upon thee.
Give eare O LORD, unto my prayer :
And attend to the voice of my supplications.
In the day of my trouble I will call upon thee :
For thou wilt answere mee.
Among the gods there is none like unto thee (O LORD :)
Neither are there any workes like unto thy workes.
All nations whom thou hast made, shall come and worship
before thee, O Lord :
And shall glorifie thy Name.
For thou art great, and doest wonderous things :
Thou art God alone.
Teach me thy way, O LORD, I will walke in thy truth :
Unite my heart to feare thy Name.
I will praise thee, O Lord my God, with all my heart :
And I wil glorifie thy Name for evermore.
For great is thy mercy toward me :
And thou hast delivered my soule from the lowest hell.
O God, the proud are risen against mee,
And the assemblies of violent men have sought after my
soule :
And have not set thee before them.
But thou, O Lord, art a God full of compassion, and
gracious :
Long suffering, and plenteous in mercy and truth.
O turne unto me, and have mercie upon me,
Give thy strength unto thy servant :
And save the sonne of thine handmaid.
Shew me a token for good,
That they which hate me may see it, and bee ashamed :
Because thou, LORD, hast holpen me, and comforted me.

He desireth
the continu-
ance of former
grace.

Complayning
of the proud,
he craveth
some token
of Gods good-
nesse.

PSALME LXXXVII

A Psalme or song for the sonnes of Korah.

HIS foundation is in the holy mountaines.
The LORD loveth the gates of Zion :
More then all the dwellings of Iacob.
Glorious things are spoken of thee,
O Citie of God. Selah.

The nature and
glory of the
Church.

PSALMES

I will make mention of Rahab, and Babylon, to them that know mee ;
Behold Philistia, and Tyre, with Ethiopia :
This man was borne there.
And of Zion it shalbe said, This and that man was borne in her :
And the highest himselfe shall establish her.
The LORD shall count when he writeth up the people :
That this man was borne there. Selah.
As wel the singers as the players on instruments shall bee there :
All my springs are in thee.

PSALME
LXXXVII

The increase,
honour and
comfort of the
members
thereof.

PSALME LXXXVIII

A song or Psalme for the sonnes of Korah, to the chiefe Musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite.

O LORD God of my salvation,
I have cried day and night before thee.
Let my prayer come before thee :
Incline thine eare unto my cry.
For my soule is full of troubles :
And my life draweth nigh unto the grave.
I am counted with them that go downe into the pit :
I am as a man that hath no strength.
Free among the dead,
Like the slaine that lie in the grave,
Whom thou remembrest no more :
And they are cut off from thy hand.
Thou hast laid me in the lowest pit :
In darkenesse, in the deepes.
Thy wrath lieth hard upon me :
And thou hast afflicted me with all thy waves. Selah.
Thou hast put away mine acquaintance farre from mee :
Thou hast made me an abomination unto them :
I am shut up, and I cannot come forth.
Mine eye mourneth by reason of affliction,
LORD, I have called daily upon thee :
I have stretched out my hands unto thee.
Wilt thou shew wonders to the dead ?
Shal the dead arise and praise thee ? Selah.
Shall thy loving kindnesse be declared in the grave ?

A prayer con-
taining a
grievous
complaint.

PSALMES

PSALME
LXXXVIII

Or thy faithfulness in destruction ?
Shall thy wonders be known in the darke ?
And thy righteousness in the land of forgetfulness ?
But unto thee have I cried, O LORD,
And in the morning shall my prayer prevent thee.
LORD, why castest thou off my soule ?
Why hidest thou thy face from me ?
I am afflicted and ready to die, from my youth up :
While I suffer thy terrors, I am distracted.
Thy fierce wrath goeth over me :
Thy terrors have cut me off.
They came round about mee daily like water :
They compassed mee about together.
Lover and friend hast thou put farre from me :
And mine acquaintance into darkenesse.

PSALME LXXXIX

Maschil of Ethan the Ezrahite.

The Psalmist
praiseth God
for his cove-
nant,

I WILL sing of the mercies of the LORD for ever :
With my mouth will I make known thy faithfulness
to all generations.
For I have said, Mercie shall bee built up for ever :
Thy faithfulness shalt thou establish in the very heavens.
I have made a covenant with my chosen :
I have sworne unto David my servant.
Thy seed will I stablish for ever :
And build up thy throne to all generations. *Selah.*
And the heavens shall praise thy wonders, O LORD :
Thy faithfulness also in the congregation of the Saints.
For who in the heaven can be compared unto the LORD ?
Who among the sonnes of the mightie can be likened unto
the LORD ?
God is greatly to be feared in the assembly of the Saints :
And to bee had in reverence of all them that are about him.
O LORD God of hosts,
Who is a strong LORD like unto thee ?
Or to thy faithfulness round about thee ?
Thou rulest the raging of the sea :
When the waves thereof arise, thou stillest them.
Thou hast broken Rahab in pieces, as one that is slaine :
Thou hast scattered thine enemies with thy strong arme.

For his wonder-
full power,

PSALMES

The heavens are thine, the earth also is thine :
As for the world and the fulnes thereof, thou hast founded
them.

PSALME
LXXXIX

The North and the South, thou hast created them :
Tabor and Hermon shall reioyce in thy Name.
Thou hast a mighty arme :
Strong is thy hand, and high is thy right hand.
Iustice and iudgement are the habitation of thy throne :
Mercie and trueth shall goe before thy face.
Blessed is the people that knowe the ioyfull sound :
They shall walke O LORD in the light of thy countenance.
In thy name shall they reioyce all the day :
And in thy righteousnes shall they be exalted.
For thou art the glory of their strength :
And in thy favour our horne shall be exalted.
For the LORD is our defence :
And the holy One of Israel is our king.
Then thou spakest in vision to thy holy one,
And saidst, I have laid helpe upon one that is mightie :
I have exalted one chosen out of the people.
I have found David my servant :
With my holy oile have I anointed him.
With whome my hand shall bee established :
Mine arme also shall strengthen him.
The enemye shall not exact upon him :
Nor the sonne of wickednesse afflict him.
And I will beate downe his foes before his face :
And plague them that hate him.
But my faithfulness and my mercy shalbe with him :
And in my name shall his horne be exalted.
I will set his hand also in the sea :
And his right hand in the rivers.
He shall crie unto mee, Thou art my father :
My God, and the rocke of my salvation.
Also I will make him my first borne :
Higher then the kings of the earth.
My mercy will I keepe for him for evermore :
And my covenant shall stand fast with him.
His seed also will I make to indure for ever :
And his throne as the dayes of heaven.
If his children forsake my lawe,
And walke not in my iudgements ;
If they breake my statutes,

For the care
of his Church,

For his favour
to the king-
dome of David.

PSALMES

PSALME
LXXXIX

And keepe not my commandements :
Then will I visite their transgression with the rod,
And their iniquitie with stripes.
Nevertheless, my loving kindnesse will I not utterly take
from him :
Nor suffer my faithfulnessse to faile.
My covenant will I not breake :
Nor alter the thing that is gone out of my lippes.
Once have I sworne by my holinesse ;
That I will not lye unto David.
His seede shall endure for ever ;
And his throne as the sunne before me.
It shalbe established for ever as the Moone :
And as a faithfull witsesse in heaven. Selah.
But thou hast cast off and abhorred :
Thou hast bene wroth with thine anointed.
Thou hast made voyd the covenant of thy servant :
Thou hast profaned his crowne, by casting it to the
ground.
Thou hast broken downe all his hedges :
Thou hast brought his strong holds to ruine.
All that passe by the way, spoile him :
Hee is a reproach to his neighbours.
Thou hast set up the right hand of his adversaries :
Thou hast made all his enemies to reioyce.
Thou hast also turned the edge of his sword :
And hast not made him to stand in the battaile.
Thou hast made his glory to cease :
And cast his throne downe to the ground.
The dayes of his youth hast thou shortned :
Thou hast covered him with shame. Selah.
How long, Lord, wilt thou hide thy selfe, for ever ?
Shall thy wrath burne like fire ?
Remember how short my time is :
Wherefore hast thou made all men in vaine ?
What man is he that liveth, and shall not see death ?
Shall he deliver his soule from the hand of the grave ?
Selah.
Lord, where are thy former loving kindnesses,
Which thou swarest unto David in thy trueth ?
Remember (Lord) the reproach of thy servants :
How I doe beare in my bosome the reproache of all the
mighty people.

Then complain-
ing of contrary
events,

He expostu-
lateth, prayeth,
and blesseth
God.

PSALMES

Wherewith thine enemies have reproached, O LORD :
Wherewith they have reproached the foote-steppe of thine
Annointed.

PSALME
LXXXIX

Blessed be the LORD for evermore,
Amen, and Amen.

PSALME XC

A prayer of Moses the man of God.

LORD, thou hast bene our dwelling place
In all generations.

Moses setting
fourth Gods
providence,

Before the mountaines were brought forth,
Or ever thou hadst formed the earth and the world :
Even from everlasting to everlasting thou art God.

Thou turnest man to destruction :

complaineth,
of humane
fragility,

And sayest, Returne yee children of men.

For a thousand yeeres in thy sight

Are but as yesterday when it is past :

And as a watch in the night.

Thou carriest them away as with a flood, they are as a sleepe :

In the morning they are like grasse which groweth up.

In the morning it flourisheth, and groweth up :

In the evening it is cut downe, and withereth.

For we are consumed by thine anger :

divine chas-
tisements,

And by thy wrath are we troubled.

Thou hast set our iniquities before thee :

Our secret sinnes in the light of thy countenance.

For all our dayes are passed away in thy wrath :

We spend our yeeres as a tale that is told.

The dayes of our yeres are threescore yeeres and ten,

and brevity
of life.

And if by reason of strength they be fourescore yeeres,

Yet is their strength labour and sorrow :

For it is soone cut off, and we flie away.

Who knoweth the power of thine anger ?

Even according to thy feare, so is thy wrath.

So teach us to number our daies :

He prayeth for
the knowledge
and sencible ex-
perience of
Gods good
providence.

That wee may apply our hearts unto wisdom.

Returne (O LORD) how long ?

And let it repent thee concerning thy servants.

O satisfie us early with thy mercie :

That we may reioyce, and be glad all our dayes.

Make us glad according to the dayes wherein thou hast
afflicted us :

PSALMES

PSALME XC

And the yeeres wherein we have seene evil.
Let thy worke appeare unto thy servants :
And thy glory unto their children.
And let the beautie of the LORD our God be upon us,
And establish thou the worke of our hands upon us :
Yea, the work of our hands establish thou it.

PSALME XCI

The state of
the godly.

HE that dwelleth in the secret place of the most high :
Shall abide under the shadow of the Almighty.
I will say of the LORD, He is my refuge, and my
fortresse :

Their safety.

My God, in him will I trust.
Surely he shall deliver thee from the snare of the fouler :
And from the noisome pestilence.
Hee shall cover thee with his feathers,
And under his wings shalt thou trust :
His trueth shall bee thy shield and buckler.
Thou shalt not bee afraid for the terrour by night :
Nor for the arrow that flieth by day :
Nor for the pestilence that walketh in darknes :
Nor for the destruction, that wasteth at noone-day.
A thousand shall fall at thy side,
And ten thousand at thy right hand :
But it shall not come nigh thee.
Onely with thine eyes shalt thou behold :
And see the reward of the wicked.

Their habita-
tion.

Because thou hast made the LORD, which is my refuge,
Even the most High, thy habitation :
There shall no evill befall thee :

Their servants.

Neither shall any plague come nigh thy dwelling.
For hee shall give his Angels charge over thee :
To keepe thee in all thy wayes.
They shall beare thee up in their hands :
Lest thou dash thy foot against a stone.
Thou shalt tread upon the Lion, and adder :
The yong Lion and the dragon shalt thou trample under
feete.

Their friend,
with the effects
of them all.

Because he hath set his love upon me, therefore will I
deliver him :

I wil set him on high, because hee hath knowen my Name.
He shall call upon me, and I will answere him :

PSALMES

I will bee with him in trouble,
I will deliver him, and honour him.
With long life wil I satisfie him :
And shew him my salvation.

PSALME
XCI

PSALME XCII

A Psalme or song for the Sabbath day.

IT is a good thing to give thanks unto the LORD,
And to sing praises unto thy Name, O most High :
To shew foorth thy loving kindnesse in the morning :
And thy faithfulnessse every night :
Upon an instrument of tenne strings, and upon the psalterie :
Upon the harpe with a solemne sound.
For thou, LORD, hast made me glad through thy worke :
I will triumph in the workes of thy hands.
O LORD, how great are thy workes !
And thy thoughts are very deepe.
A brutish man knoweth not :
Neither doeth a foole understand this.
When the wicked spring as the grasse,
And when all the workers of iniquitie doe flourish :
It is that they shall be destroyed for ever.

The Prophet
exhorteth to
praise God,

for his great
workes,

for his iudge-
ments on the
wicked,

But thou, LORD, art most high for evermore.
For loe, thine enemies, O LORD,
For loe, thine enemies shall perish :
All the workers of iniquity shalbe scatted.
But my horne shalt thou exalt like the horne of an unicorne :
I shalbe anointed with fresh oyle.
Mine eye also shall see my desire on mine enemies :
And mine eares shall heare my desire of the wicked that
rise up against me.
The righteous shal flourish like the palme tree :
Hee shall growe like a cedar in Lebanon.
Those that be planted in the house of the LORD,
Shall flourish in the courts of our God.
They shal still bring forth fruit in old age :
They shalbe fat, and flourishing :
To shew that the LORD is upright :
Hee is my rocke, and there is no unrighteousnesse in him.

and for his
goodnesse to
the godly.

PSALMES

PSALME XCIII

The Maiestie,
Power, and
Holinesse of
Christs King-
dome.

PSALME XCIII

THE LORD reigneth, he is clothed with Maiestie,
The Lord is clothed with strength, wherewith hee
hath girded himselfe :
The world also is stablished, that it cannot be moved.
Thy throne is established of old :
Thou art from everlasting.
The floods have lifted up, O Lord,
The floods have lifted up their voice :
The floods lift up their waves.
The LORD on high is mightier
Then the noise of many waters,
Yea then the mightie waves of the Sea.
Thy testimonies are very sure :
Holinesse becommeth thine house,
O LORD, for ever.

PSALME XCIII

The Prophet
calling for
Iustice, com-
plaineth of
tyrannie and
impietie.

O LORD God, to whome vengeance belongeth :
O God to whome vengeance belongeth, shew thy selfe.
Lift up thy selfe, thou iudge of the earth :
Render a reward to the proud.
LORD, how long shall the wicked ?
How long shall the wicked triumph ?
How long shal they utter, and speake hard things ?
And all the workers of iniquitie boast themselves ?
They breake in pieces thy people, O LORD :
And afflict thine heritage.
They slay the widowe and the stranger :
And murder the fatherlesse.
Yet they say, The LORD shall not see :
Neither shall the God of Iacob regard it.
Understand, yee brutish among the people :
And ye fooles, when will ye be wise ?
He that planted the eare, shall he not heare ?
He that formed the eye, shall he not see ?
He that chastiseth the heathen, shall not he correct ?
Hee that teacheth man knowledge, shall not he know ?
The LORD knoweth the thoughts of man :
That they are vanitie.
Blessed is the man whome thou chastenest, O LORD :
And teachest him out of thy Law :

Hee teacheth
Gods provi-
dence.

PSALMES

That thou mayest give him rest from the dayes of aduersitie : PSALME
XCIII
 Untill the pit be digged for the wicked.
 For the LORD will not cast off his people : He sheweth
the blessed-
nesse of afflic-
tion.
 Neither will he forsake his inheritance.
 But iudgement shall returne unto righteousness :
 And all the upright in heart shall follow it.
 Who will rise up for mee against the euill doers ? God is the
defender of
the afflicted.
 Or who will stand up for me against the workers of iniquitie ?
 Unlesse the LORD had bene my helpe :
 My soule had almost dwelt in silence.
 When I said, My foote slippeth :
 Thy mercie, O LORD, held me up.
 In the multitude of my thoughts within me,
 Thy comforts delight my soule.
 Shal the throne of iniquitie have fellowship with thee :
 Which frameth mischief by a lawe ?
 They gather themselves together against the soule of the
 righteous :

And condemne the innocent blood.
 But the LORD is my defence :
 And my God is the rocke of my refuge.
 And hee shall bring upon them their owne iniquitie,
 And shall cut them off in their owne wickednesse :
 Yea the LORD our God shall cut them off.

PSALME XCV

O COME, let us sing unto the LORD : An exhortation
to praise God,
 Let us make a ioyfull noise to the rocke of our
 salvation.

Let us come before his presence with thanksgiving :
 And make a ioyfull noise unto him with psalmes.
 For the LORD is a great God : for his great-
nesse,
 And a great king above all Gods.
 In his hand are the deepe places of the earth :
 The strength of the hilles is his also.
 The sea is his, and he made it :
 And his hands formed the dry land.
 O come, let us worship and bowe downe : and for his
goodnesse,
 Let us kneele before the LORD our maker
 For he is our God,
 And we are the people of his pasture, and the sheepe of
 his hand :

PSALMES

PSALME

XCV

And not to tempt him.

To day if yee will hear his voyce,
Harden not your heart, as in the provocation :
And as in the day of temptation, in the wilderness :
When your fathers tempted me :
Proved me, and sawe my worke.
Fortie yeeres long was I grieved with this generation :
And sayd, It is a people that doe erre in their heart :
And they have not knowen my wayes.
Unto whom I sware in my wrath :
That they should not enter into my rest.

PSALME XCVI

An exhortation to praise God.

for his greatness.

For his kingdom,

For his generall iudgement.

O SING unto the LORD a new song :
Sing unto the LORD all the earth.
Sing unto the LORD, blesse his name :
Shew forth his salvation from day to day.
Declare his glory among the heathen :
His wonders among all people.
For the LORD is great, and greatly to be praised :
Hee is to be feared above all Gods.
For all the gods of the nations are idoles :
But the LORD made the heavens.
Honour and maiestie are before him :
Strength and beauty are in his sanctuary.
Give unto the LORD (O yee kinreds of the people :)
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name :
Bring an offering, and come into his courts.
O worship the LORD, in the beautie of holinesse :
Feare before him all the earth.
Say among the heathen, that the LORD reigneth :
The world also shalbe established that it shall not be moved :
He shall iudge the people righteously.
Let the heavens reioyce, and let the earth be glad :
Let the sea roare, and the fulnesse thereof.
Let the field be ioyfull, and all that is therein :
Then shall all the trees of the wood reioyce
Before the LORD, for hee commeth,
For hee commeth to iudge the earth :
Hee shall iudge the world with righteousnesse,
And the people with his trueth.

PSALMES

PSALME XCVII

PSALME XCVII

THE LORD raigneth, let the earth reioyce :
Let the multitude of Isles bee glad thereof.
Clouds and darkenesse are round about him :
Righteousnesse and iudgement are the habitation of
his throne.
A fire goeth before him :
And burneth up his enemies round about.
His lightnings inlightned the world :
The earth sawe, and trembled.
The hilles melted like waxe at the presence of the LORD :
At the presence of the Lord of the whole earth.
The heavens declare his righteousnesse :
And all the people see his glory.
Confounded be all they that serve graven images,
That boast themselves of idoles :
Worship him all yee gods.
Sion heard, and was glad,
And the daughters of Iudah reioyced :
Because of thy iudgements, O LORD.
For thou, LORD, art high above all the earth :
Thou art exalted farre above all gods.
Yee that love the LORD, hate evil ;
Hee preserveth the soules of his Saints :
Hee delivereth them out of the hand of the wicked.
Light is sown for the righteous :
And gladnesse for the upright in heart.
Reioyce in the LORD, ye righteous :
And give thanks at the remembrance of his holinesse.

The Maiestie of
Gods kingdome.

The Church
reioyceeth at
Gods iudgements
upon
Idolaters.

An exhortation
to godlinesse
and gladnesse.

PSALME XCVIII

A Psalme.

OSING unto the LORD a New song,
For hee hath done marveilous things :
His right hand, and his holy arme hath gotten
him the victorie.
The LORD hath made knownen his salvation :
His righteousnesse hath hee openly shewed in the sight
of the heathen.
Hee hath remembred his mercie and his trueth toward
the house of Israel :

The Psalmist
exhorteth the
Iewes,

PSALMES

PSALME XCVIII

the Gentiles,

and all the
creatures to
praise God.

All the ends of the earth have seene the salvation of
our God.

Make a ioyfull noise unto the LORD, all the earth :
Make a lowd noise, and reioyce, and sing praise.

Sing unto the LORD with the harpe :

With the harpe, and the voice of a Psalme.

With trumpets and sound of cornet :

Make a ioyfull noise before the LORD, the King.

Let the sea roare, and the fulnesse thereof :

The world, and they that dwell therein.

Let the floods clap their handes :

Let the hilles be ioyfull together

Before the LORD, for he commeth to iudge the earth :

With righteousnesse shall hee iudge the world,

And the people with equitie.

PSALME XCIX

The Prophet
setting foorth
the Kingdome
of God in Zion,

exhorteth all,
by the example
of forefathers,
to worship God
at his holy
Hill.

THE LORD reigneth, let the people tremble :
He sitteth betweene the Cherubims, let the
earth bee mooved.

The LORD is great in Zion :

And he is high above all people.

Let them praise thy great and terrible Name :

For it is holy.

The Kings strength also loveth iudgement,

Thou doest establish equitie :

Thou executest iudgement and righteousnes in Iacob.

Exalt yee the LORD our God,

And worship at his footstoole :

For he is holy.

Moses and Aaron among his Priests,

And Samuel among them that call upon his Name :

They called upon the LORD, and he answered them.

He spake unto them in the cloudie pillar :

They kept his Testimonies, and the Ordinance that he
gave them.

Thou answeredst them, O LORD our God :

Thou wast a God that forgavest them,

Though thou tookest vengeance of their inventions.

Exalt the LORD our God,

And worship at his holy hill :

For the LORD our God is holy.

PSALMES

PSALME C

A Psalm of praise.

PSALME C

MAKE a ioyfull noise unto the Lord, all ye lands.
Serve the LORD with gladnes :
Come before his presence with singing.
Know ye that the LORD, hee is God,
It is he that hath made us, and not we our selves :
Wee are his people, and the sheepe of his pasture.
Enter into his gates with thanksgiving,
And into his Courts with praise :
Bee thankfull unto him, and blesse his Name.
For the LORD is good, his mercy is everlasting :
And his trueth endureth to all generations.

An exhortation
to praise God
cheerefully,

for his great-
nesse,

and for his
power.

PSALME CI

A Psalm of David.

I WILL sing of Mercie and Iudgement :
Unto thee, O LORD, wil I sing.
I will behave my selfe wisely in a perfect way,
O when wilt thou come unto me ?
I will walke within my house with a perfect heart.
I will set no wicked thing before mine eyes :
I hate the worke of them that turne aside,
It shal not cleave to me.
A froward heart shall depart from me,
I will not knowe a wicked person.
Whoso privily slandereth his neighbour, him will I cut off :
Him that hath an high looke, and a proud heart, will
not I suffer.
Mine eyes shall be upon the faithfull of the land, that
they may dwell with me :
He that walketh in a perfect way, he shall serve me.
He that worketh deceit, shall not dwell within my house :
He that telleth lies shall not tarie in my sight.
I will earely destroy all the wicked of the land :
That I may cut off all wicked doers from the citie of
the LORD.

David maketh
a vow and pro-
fession of
godlines.

PSALMES

PSALME
CII

PSALME CII

A prayer of the afflicted when he is overwhelmed, and
powreth out his complaint before the LORD.

The Prophet
in his prayer
maketh a
grievous com-
plaint.

HEARE my prayer, O LORD :
And let my crie come unto thee.
Hide not thy face from me in the day when I
am in trouble,

Incline thine eare unto me :

In the day when I call, answeere mee speedily.

For my dayes are consumed like smoke :

And my bones are burnt as an hearth.

My heart is smitten, and withered like grasse :

So that I forget to eate my bread.

By reason of the voice of my groning,

My bones cleave to my skinne.

I am like a Pelican of the wildernes :

I am like an owle of the desert.

I watch, and am

As a sparowe alone upon the house top.

Mine enemies reproch me all the day :

And they that are mad against me, are sworne against me.

For I have eaten ashes like bread :

And mingled my drinke with weeping.

Because of thine indignation and thy wrath :

For thou hast lifted me up, and cast me downe.

My dayes are like a shadow, that declineth :

And I am withered like grasse.

But thou, O LORD, shalt endure for ever :

And thy remembrance unto all generations.

Thou shalt arise, and have mercie upon Zion :

For the time to favour her, yea the set time is come.

For thy servants take pleasure in her stones :

And favour the dust therof.

So the heathen shall feare the Name of the LORD :

And all the kings of the earth thy glory.

When the LORD shall build up Zion :

He shall appeare in his glory.

He will regard the prayer of the destitute,

And not despise their prayer.

This shall be written for the generation to come :

And the people which shall be created, shall praise the

LORD.

He taketh
comfort in
the eternitie
and mercie
of God.

The mercies of
God are to be
recorded.

PSALMES

For hee hath looked downe from the height of his
Sanctuarie :

PSALME
CII

From heaven did the LORD beholde the earth :

To heare the groning of the prisoner :

To loose those that are appointed to death :

To declare the Name of the LORD in Zion :

And his praise in Ierusalem :

When the people are gathered together :

And the kingdomes to serve the LORD.

He weakened my strength in the way :

He shortened my dayes.

I said, O my God, take me not away in the midst of my
dayes :

He sustaineth
his weaknesse
by the un-
changeableness
of God.

Thy yeres are throughout all generations.

Of old hast thou laid the foundation of the earth :

And the heavens are the worke of thy hands.

They shall perish, but thou shalt indure,

Yea all of them shall waxe old like a garment :

As a vesture shalt thou change them, and they shalbe
changed.

But thou art the same :

And thy yeeres shall have no end.

The children of thy servants shal continue :

And their seed shall be established before thee.

PSALME CIII

A Psalme of David.

BLESSE the LORD, O my soule :

And all that is within me, blesse his holy Name.

Blesse the LORD, O my soule :

And forget not all his benefits.

Who forgiveth all thine iniquities :

Who healeth all thy diseases.

Who redeemeth thy life from destruction :

Who crowneth thee with loving kindnesse and tender
mercies.

Who satisfieth thy mouth with good things :

So that thy youth is renewed like the Eagles.

The LORD executeth righteousnesse :

And iudgement for all that are oppressed.

He made knowen his wayes unto Moses :

His actes unto the children of Israel.

An exhortation
to blesse God
for his mercie,

PSALMES

PSALME CIII

And for the
constancie
thereof.

The LORD is mercifull and gracious :
Slow to anger, and plenteous in mercy.
Hee will not alwayes chide :
Neither will he keepe his anger for ever.
Hee hath not dealt with us after our sinnes :
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth :
So great is his mercy toward them that feare him.
As farre as the East is from the West :
So farre hath hee remooved our transgressions from us.
Like as a father pitieth his children :
So the LORD pitieth them that feare him.
For he knoweth our frame :
Hee remembreth that we are dust.
As for man, his dayes are as grasse :
As a flower of the field, so he flourisheth.
For the winde passeth over it, and it is gone ;
And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to ever-
lasting upon them that feare him :
And his righteousnesse unto childrens children.
To such as keepe his covenant :
And to those that remember his commandements to
doe them.
The LORD hath prepared his throne in the heavens :
And his kingdome ruleth over all.
Blesse the LORD yee his Angels,
That excell in strength, that do his commandements :
Hearkening unto the voice of his word.
Blesse ye the LORD all yee his hostes :
Ye ministers of his that doe his pleasure.
Blesse the LORD all his works
In all places of his dominion :
Blesse the LORD, O my soule.

PSALME CIIII

A meditation
upon the
mighty power,

BLESSE the LORD, O my soule,
O LORD my God, thou art very great :
Thou art clothed with honour and maiestie.
Who coverest thy selfe with light, as with a garment :
Who stretchest out the heavens like a curtaine.
Who layeth the beames of his chambers in the waters,

PSALMES

PSALME
CIIII

Who maketh the cloudes his charet :
Who walketh upon the wings of the wind.
Who maketh his Angels spirits :
His ministers a flaming fire.
Who laid the foundations of the earth :
That it should not be removed for ever.
Thou coveredst it with the deepe as with a garment :
The waters stood above the mountaines.
At thy rebuke they fled :
At the voice of thy thunder they hasted away.
They go up by the mountaines : they goe downe by the
valleys
Unto the place which thou hast founded for them.
Thou hast set a bound that they may not passe over :
That they turne not againe to cover the earth.
He sendeth the springs into the valleys :
Which runne among the hilles.
They give drinke to every beast of the field :
The wild asses quench their thirst.
By them shall the foules of the heaven have their
habitation :
Which sing among the branches.
He watereth the hilles from his chambers :
The earth is satisfied with the fruit of thy workes.
He causeth the grasse to grow for the cattell,
And herbe for the service of man :
That he may bring forth food out of the earth :
And wine that maketh glad the heart of man,
And oile to make his face to shine :
And bread which strengtheneth mans heart.
The trees of the LORD are full of sappe :
The cedars of Lebanon which he hath planted.
Where the birds make their nests :
As for the Storke, the firre trees are her house.
The hie hilles are a refuge for the wilde goates :
And the rockes for the conies.
He appointed the moone for seasons ;
The sunne knoweth his going downe.
Thou makest darknesse, and it is night :
Wherein all the beasts of the forest doe creepe forth.
The young Lyons roare after their pray :
And seeke their meate from God.
The sunne ariseth, they gather themselves together :

and wonderfull
providence of
God.

PSALMES

PSALME CIIII

And lay them downe in their dennes.
Man goeth forth unto his worke :
And to his labour, untill the evening.
O LORD, how manifold are thy workes !
In wisdome hast thou made them all :
The earth is full of thy riches.
So is this great and wide Sea,
Wherein are things creeping innumerable :
Both small and great beasts.
There goe the shippes ;
There is that Leviathan, whom thou hast made to play
therein.
These waite all upon thee :
That thou mayest give them their meate in due season.
That thou givest them, they gather :
Thou openest thine hand, they are filled with good.
Thou hidest thy face, they are troubled,
Thou takest away their breath, they die :
And returne to their dust.
Thou sendest forth thy spirit, they are created :
And thou renewest the face of the earth.
The glory of the LORD shall endure for ever :
The LORD shall reioyce in his workes.
Hee looketh on the earth, and it trembleth ;
He toucheth the hilles, and they smoke.
I will sing unto the LORD as long as I live :
I will sing praise to my God, while I have my being.
My meditation of him shalbe sweete :
I will be glad in the LORD.
Let the sinners be consumed out of the earth,
And let the wicked bee no more :
Blesse thou the LORD, O my soule.
Praise yee the LORD.

Gods glory is
eternall.

The Prophet
voweth per-
petually to
praise God.

PSALME CV

An exhortation
to praise God,
and to seeke
out his workes.

O GIVE thanks unto the LORD, call upon his name :
Make known his deeds among the people.
Sing unto him ; sing Psalmes unto him :
Talke yee of all his wondrous workes.
Glory yee in his holy name :
Let the heart of them reioyce, that seeke the LORD.
Seeke the LORD, and his strength :

PSALMES

PSALME
CV

Seeke his face evermore.
Remember his marvellous workes, that hee hath done :
His wonders, and the iudgements of his mouth,
O yee seede of Abraham his servant :
Yee children of Iacob his chosen.
He is the LORD our God :
His iudgements are in all the earth.
He hath remembred his covenant for ever :
The word which he commanded to a thousand generations.
Which covenant he made with Abraham,
And his oath unto Isaac :
And confirmed the same unto Iacob for a law :
And to Israel for an everlasting covenant :
Saying, Unto thee will I give the land of Canaan :
The lot of your inheritance :
When they were but a few men in number :
Yea very few, and strangers in it.
When they went from one nation to another :
From one kingdome to another people.
He suffred no man to doe them wrong :
Yea he reprov'd kings for their sakes :
Saying, Touch not mine anointed ;
And doe my Prophets no harme.
Moreover hee called for a famine upon the land :
He brake the whole staffe of bread.
Hee sent a man before them :
Even Ioseph, who was sold for a servant.
Whose feete they hurt with fetters :
He was layd in iron.
Untill the time that his word came :
The word of the LORD tried him.
The king sent and loosed him :
Even the ruler of the people, and let him goe free.
Hee made him lord of his house :
And ruler of all his substance :
To binde his princes at his pleasure :
And teach his Senatours wisdom.
Israel also came into Egypt :
And Iacob sojourn'd in the land of Ham.
And hee increased his people greatly :
And made them stronger then their enemies.
He turned their heart to hate his people :
To deale subtilly with his servants.

The story of
Gods providence over
Abraham,

Over Ioseph,

Over Iacob
in Egypt,

PSALMES

PSALME CV

Over Moses
delivering the
Israelites,

Over the
Israelites
brought out
of Egypt, fed
in the wilder-
nesse, and
planted in
Canaan.

Hee sent Moses his servant :
And Aaron whom he had chosen.
They shewed his signes among them :
And wonders in the land of Ham.
Hee sent darkenesse, and made it darke :
And they rebelled not against his word.
Hee turned their waters into blood :
And slew their fish.
The land brought forth frogs in abundance :
In the chambers of their kings.
Hee spake, and there came divers sorts of flies :
And lice in all their coasts.
Hee gave them haile for raine :
And flaming fire in their land.
Hee smote their Vines also, and their figge trees :
And brake the trees of their coasts.
Hee spake, and the locusts came :
And catterpillers, and that without number,
And did eat up all the herbes in their land :
And devoured the fruite of their ground.
Hee smote also all the first borne in their land :
The chiefe of all their strength.
Hee brought them forth also with silver and gold :
And there was not one feeble person among their tribes.
Egypt was glad when they departed :
For the feare of them fell upon them.
Hee spread a cloud for a covering :
And fire to give light in the night.
The people asked, and hee brought quails :
And satisfied them with the bread of heaven.
Hee opened the rocke, and the waters gushed out :
They ranne in the dry places like a river.
For hee remembered his holy promise :
And Abraham his servant.
And hee brought forth his people with ioy :
And his chosen with gladnesse :
And gave them the lands of the heathen :
And they inherited the labour of the people :
That they might observe his statutes,
And keepe his Lawes.
Praise ye the LORD.

PSALMES

PSALME CVI

PSALME CVI

PRAISE ye the LORD.

O give thanks unto the LORD, for he is good :
For his mercie endureth for ever.

The Psalmist
exhorteth to
praise God.

Who can utter the mighty acts of the LORD ?
Who can shew forth all his praise ?
Blessed are they that keepe iudgement :
And he that doeth righteousnesse at all times.

Remember me, O LORD, with the favour that thou bearest
unto thy people :

He prayeth
for pardon of
sinne, as God
did with the
fathers.

O visite me with thy salvation :

That I may see the good of thy chosen,
That I may reioyce in the gladnesse of thy nation :
That I may glory with thine inheritance.

Wee have sinned with our fathers :

We have committed iniquitie, we have done wickedly.

Our fathers understood not thy wonders in Egypt,
They remembered not the multitude of thy mercies :

The storie of
the peoples re-
bellion, and
Gods mercie.

But provoked him at the sea, even at the Red-sea.

Nevertheless hee saved them for his Names sake :

That hee might make his mighty power to be knowen.

He rebuked the Red sea also, and it was dried up :

So hee led them through the depthes, as through the
wildernes.

And he saved them from the hand of him that hated them :

And redeemed them from the hand of theemie.

And the waters covered theiremies :

There was not one of them left.

Then beleaved they his words :

They sang his praise.

They soone forgate his works :

They waited not for his counsell :

But lusted exceedingly in the wildernes :

And tempted God in the desert.

And he gave them their request :

But sent leannesse into their soule.

They envied Moses also in the campe :

And Aaron the Saint of the LORD.

The earth opened and swallowed up Dathan :

And covered the company of Abiram.

And a fire was kindled in their company :

The flame burnt up the wicked.

PSALMES

PSALME
CVI

They made a calfe in Horeb :
And worshipped the molten image.
Thus they changed their glory,
Into the similitude of an oxe that eateth grasse.
They forgate God their Saviour :
Which had done great things in Egypt :
Wonderous workes in the lande of Ham :
And terrible things by the red Sea.
Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the breach :
To turne away his wrath, lest hee should destroy them.
Yea, they despised the pleasant land :
They beleaved not his word :
But murmured in their tents :
And hearkened not unto the voyce of the LORD.
Therefore he lifted up his hande against them :
To overthrow them in the wilderness :
To overthrow their seed also among the nations,
And to scatter them in the lands.
They ioyned themselves also unto Baal-Peor :
And ate the sacrifices of the dead.
Thus they provoked him to anger with their inventions :
And the plague brake in upon them.
Then stood up Phinehas, and executed iudgement :
And so the plague was stayed.
And that was counted unto him for righteousnesse :
Unto all generations for evermore.
They angred him also at the waters of strife :
So that it went ill with Moses for their sakes :
Because they provoked his spirit :
So that hee spake unadvisedly with his lippes.
They did not destroy the nations,
Concerning whom the LORD commanded them :
But were mingled among the heathen,
And learned their workes.
And they served their idoles :
Which were a snare unto them.
Yea they sacrificed their sonnes, and their daughters unto
devils,
And shed innocent blood, even the blood of their sons
and of their daughters,
Whome they sacrificed unto the idoles of Canaan :
And the land was polluted with blood.

PSALMES

Thus were they defiled with their owne works :
And went a whoring with their owne inventions.
Therefore was the wrath of the LORD kindled against
his people :

PSALME
CVI

Insomuch that he abhorred his owne inheritance.
And he gave them into the hand of the heathen :
And they that hated them, ruled over them.
Their enemies also oppressed them :
And they were brought into subiection under their
hand.

Many times did he deliver them :
But they provoked him with their counsell,
And were brought low for their iniquitie.
Nevertheles he regarded their affliction :
When he heard their crie.
And hee remembered for them his covenant :
And repented according to the multitude of his mercies.
He made them also to be pitied,
Of all those that caried them captives.
Save us, O LORD our God,
And gather us from among the heathen
To give thanks unto thy holy Name :
And to triumph in thy praise.
Blessed bee the LORD God of Israel
From everlasting to everlasting :
And let all the people say, Amen.
Praise ye the LORD.

Hee concludeth
with prayer,
and praise.

PSALME CVII

O GIVE thanks unto the LORD, for hee is good :
For his mercie endureth for ever.
Let the redeemed of the LORD say so :
Whome he hath redeemed from the hand of the
emie :
And gathered them out of the lands,
From the East and from the West :
From the North and from the South.
They wandred in the wildernes, in a solitary way :
They found no citie to dwell in.
Hungry and thirstie :
Their soule fainted in them.
Then they cryed unto the LORD in their trouble :

The Psalmist
exhorteth the
redeemed, in
praising God,
to observe his
manifold pro-
vidence

Over travailers,

PSALMES

PSALME
CVII

And he delivered them out of their distresses.
And hee led them forth by the right way :
That they might goe to a citie of habitation.
Oh that men would praise the LORD, for his goodnesse :
And for his wonderfull workes to the children of men.
For he satisfieth the longing soule :
And filleth the hungry soule with goodnesse.
Such as sit in darknesse and in the shadowe of death :
Being bound in affliction and yron :
Because they rebelled against the words of God :
And contemned the counsell of the most high :
Therefore hee brought downe their heart with labour :
They fel downe, and there was none to helpe.
Then they cryed unto the LORD in their trouble :
And he saved them out of their distresses.
Hee brought them out of darknesse, and the shadowe
of death :

over captives,

And brake their bands in sunder.
Oh that men would praise the LORD for his goodnesse :
And for his wonderfull workes to the children of men.
For he hath broken the gates of brasse :
And cut the barres of yron in sunder.
Foolles, because of their transgression,
And because of their iniquities, are afflicted.
Their soule abhorreth all manner of meate :
And they drawe neere unto the gates of death.
Then they crie unto the LORD in their trouble :
He saveth them out of their distresses.
Hee sent his word, and healed them :
And delivered them from their destructions.
Oh that men would praise the LORD for his goodnesse :
And for his wonderfull workes, to the children of
men.

over sicke men,

And let them sacrifice the sacrifices of thanksgiving :
And declare his workes with reioycing.
They that goe downe to the sea in shippes :
That doe businesse in great waters :
These see the workes of the LORD :
And his wonders in the deepe.
For he commandeth, and raiseth the stormy winde :
Which lifteth up the waves thereof.
They mount up to the heaven : they goe downe againe to
the deptes :

over Sea men,

PSALMES

PSALME
CVII

Their soule is melted because of trouble.
They reele to and fro, and stagger like a drunken man ;
And are at their wits end.
Then they cry unto the LORD in their trouble :
And hee bringeth them out of their distresses.
He maketh the storme a calme :
So that the waves thereof are still.
Then are they glad, because they be quiet :
So he bringeth them unto their desired haven.
Oh that men would praise the LORD for his goodnesse ;
And for his wonderfull workes to the children of men :
Let them exalt him also in the congregation of the people,
And praise him in the assembly of the Elders.
Hee turneth rivers into a wilderness :
And the water springs into dry ground :
A fruitfull land into barrennesse ;
For the wickednesse of them that dwell therein.
He turneth the wilderness into a standing water :
And dry ground into water-springs.
And there he maketh the hungry to dwell ;
That they may prepare a citie for habitation,
And sowe the fields, and plant vineyards ;
Which may yeeld fruits of increase.
He blessing them also, so that they are multiplied greatly :
And suffreth not their cattell to decrease.
Againe, they are minished and brought lowe
Through oppression, affliction and sorrow.
Hee powreth contempt upon princes :
And causeth them to wander in the wilderness, where
there is no way.
Yet setteth he the poore on high from affliction :
And maketh him families like a flocke.
The righteous shall see it, and reioyce ;
And all iniquitie shall stop her mouth.
Who so is wise, and will observe those things ;
Even they shall understand the loving kindnesse of the
LORD.

and in divers
varieties of
life.

PSALMES

PSALME CVIII

PSALME CVIII

A song or Psalme of David.

David in-
courageth
himselfe to
praise God.

O GOD, my heart is fixed :
I will sing and give praise, even with my glory.
Awake psaltery and harpe :
I my selfe will awake early.
I will praise thee, O LORD, among the people :
And I wil sing praises unto thee among the nations.
For thy mercy is great above the heavens :
And thy trueth reacheth unto the clouds.
Be thou exalted, O God, above the heavens :
And thy glory above all the earth :
That thy beloved may bee delivered :
Save with thy right hand, and answeere me.
God hath spoken in his holinesse, I wil reioyce,
I wil divide Shechem : and mete out the valley of
Succoth.
Gilead is mine, Manasseh is mine,
Ephraim also is the strength of mine head :
Iudah is my Lawgiver.
Moab is my wash-pot,
Over Edom wil I cast out my shooe :
Over Philistia will I triumph.
Who wil bring me into the strong citie ?
Who will leade me into Edom ?
Wilt not thou, O God, who hast cast us off ?
And wilt not thou, O God, goe foorth with our hostes ?
Give us helpe from trouble :
For vaine is the helpe of man.
Through God wee shall doe valiantly :
For hee it is that shall tread downe our enemies.

Hee prayeth
for Gods assist-
ance according
to his promise.

His confidence
in Gods helpe.

PSALME CIX

To the chiefe Musician, A Psalme of David.

David com-
playning of his
slanderous
enemies, under
the person of
Iudas devoteth
them.

HOLD not thy peace, O God of my praise.
For the mouth of the wicked, and the mouth of the
deceitfull are opened against mee :
They have spoken against me with a lying tongue.
They compassed mee about also with wordes of hatred :
And fought against me without a cause.

PSALMES

PSALME
CIX

For my love, they are my adversaries :
But I give my selfe unto prayer.
And they have rewarded me evill for good :
And hatred for my love.
Set thou a wicked man over him :
And let Satan stand at his right hand.
When he shall be iudged, let him be condemned :
And let his prayer become sinne.
Let his dayes be few :
And let another take his office.
Let his children bee fatherlesse :
And his wife a widow.
Let his children bee continually vagabonds, and begge :
Let them seeke their bread also out of their desolate
places.
Let the extortioner catch all that he hath :
And let the strangers spoile his labour.
Let there be none to extend mercy unto him :
Neither let there be any to favour his fatherlesse children.
Let his posteritie be cut off :
And in the generation folowing let their name be blotted
out.
Let the iniquitie of his fathers be remembred with the
LORD :
And let not the sinne of his mother be blotted out.
Let them be before the LORD continually :
That he may cut off the memory of them from the earth.
Because that he remembred not to shew mercy,
But persecuted the poore and needy man :
That he might even slay the broken in heart.
As he loved cursing, so let it come unto him :
As hee delighted not in blessing, so let it be farre
from him.
As he clothed himselfe with cursing like as with his
garment :
So let it come into his bowels like water,
And like oyle into his bones.
Let it be unto him as the garment which covereth him :
And for a girdle wherewith he is girded continually.
Let this be the reward of mine adversaries from the
LORD :
And of them that speake evill against my soule.
But do thou for me, O God the Lord, for thy Names sake :

He sheweth
their sinne.

PSALMES

PSALME CIX

Complayning
of his owne
misery, hee
prayeth for
helpe.

Because thy mercie is good : deliver thou me.
For I am poore and needie :
And my heart is wounded within me.
I am gone like the shadow, when it declineth :
I am tossed up and downe as the locust.
My knees are weake through fasting :
And my flesh faileth of fatnesse.
I became also a reproch unto them :
When they looked upon me, they shaked their heads.
Helpe me, O LORD my God :
O save me according to thy mercie.
That they may know, that this is thy hand :
That thou, LORD, hast done it.
Let them curse, but blesse thou :
When they arise, let them be ashamed, but let thy servant
reioyce.
Let mine adversaries be clothed with shame :
And let them cover them selves with their owne confusion,
as with a mantle.
I will greatly praise the LORD with my mouth :
Yea I will praise him among the multitude.
For he shal stand at the right hand of the poore :
To save him from those that condemne his soule.

He promiseth
thankfulnessse.

PSALME CX

A Psalme of David.

The Kingdome,

THE LORD said unto my Lord, Sit thou at my right
hand :

Until I make thine enemies thy footstoole.

The LORD shall send the rod of thy strength out of Zion :

Rule thou in the midst of thine enemies.

Thy people shalbe willing in the day of thy power,

In the beauties of holinesse from the wombe of the
morning :

Thou hast the dew of thy youth.

The LORD hath sworne, and will not repent,

Thou art a Priest for ever :

After the order of Melchizedek.

The Lord at thy right hand

Shall strike through kings in the day of his wrath.

He shal iudge among the heathen,

He shal fil the places with the dead bodies :

The Priest-
hood,

The conquest,

PSALMES

He shall wound the heads over many countries.
He shall drinke of the brooke in the way :
Therefore shall hee lift up the head.

PSALME
CX

And the passion
of Christ.

PSALME CXI

PRaise yee the LORD.
I will praise the LORD with my whole heart :
In the assembly of the upright, and in the Con-
gregation.

The Psalmist
by his example
inciteth others
to praise God,
for his glorious,

The workes of the LORD are great :
Sought out of all them that have pleasure therein.
His worke is honourable and glorious :
And his righteousnesse endureth for ever.
Hee hath made his wonderfull works to be remembered :
The LORD is gracious, and full of compassion.
He hath given meate unto them that feare him :
He will ever be mindfull of his covenant.
He hath shewed his people the power of his workes :
That he may give them the heritage of the heathen.
The works of his hands are veritie and iudgment :
All his commandements are sure.
They stand fast for ever and ever :
And are done in trueth and uprightnes.
He sent redemption unto his people,
Hee hath commanded his covenant for ever :
Holy and reverend is his Name.
The feare of the LORD is the beginning of wisdom,
A good understanding have all they that doe his com-
mandements :
His praise endureth for ever.

And gracious
workes.

The feare of
God breedeth
true wisdom.

PSALME CXII

PRaise ye the LORD.
Blessed is the man that feareth the LORD,
That delighteth greatly in his Commaundements.
His seed shall be mightie upon earth :
The generation of the upright shalbe blessed.
Wealth and riches shalbe in his house :
And his righteousnesse endureth for ever.
Unto the upright there ariseth light in the darknesse :
Hee is gracious, and full of compassion, and righteous.

Godlinesse hath
the promises of
this life,

And of the
life to come.

PSALMES

PSALME CXII

A good man sheweth favour and lendeth :
He will guide his affaires with discretion,
Surely he shall not be moved for ever :
The righteous shalbe in everlasting remembrance.
He shall not be afraid of evill tidings :
His heart is fixed, trusting in the LORD.
His heart is established, hee shall not be afraid,
Untill he see his desire upon his enemies.
He hath dispersed, he hath given to the poore :
His righteousness endureth for ever ;
His horne shalbe exalted with honour.
The wicked shall see it, and be grieved ;
He shall gnash with his teeth, and melt away :
The desire of the wicked shall perish.

The prosperitie
of the godly,
shalbe an eye-
sore to the
wicked.

PSALME CXIII

An exhortation
to praise God
for his excel-
lencie,

PRAISE yee the LORD.
Praise, O yee servants of the LORD :
Praise the name of the LORD.
Blessed be the name of the LORD :
From this time forth and for evermore.
From the rising of the sunne unto the going downe of
the same :
The LORDS name is to be praised.
The LORD is high above all nations :
And his glory above the heavens.
Who is like unto the LORD our God :
Who dwelleth on high :
Who humbleth himselfe to behold
The things that are in heaven, and in the earth ?
He raiseth up the poore out of the dust :
And lifteth the needie out of the dung-hill :
That he may set him with princes :
Even with the princes of his people.
He maketh the barren woman to keepe house ;
To be a ioyfull mother of children :
Praise yee the LORD.

for his Mercy.

PSALMES

PSALME CXIII

WHEN Israel went out of Egypt,
The house of Iacob from a people of strange
language :
Iudah was his sanctuarie :
And Israel his dominion.
The sea sawe it, and fled :
Iordan was driven backe.
The mountaines skipped like rammes :
And the little hilles like lambes.
What ailed thee, O thou sea, that thou fleddest ?
Thou Iordan, that thou wast driven backe ?
Yee mountaines, that yee skipped like rammes :
And yee little hilles like lambes ?
Tremble thou earth at the presence of the Lord :
At the presence of the God of Iacob :
Which turned the rocke into a standing water :
The flint into a fountaine of waters.

PSALME CXV

NOT unto us, O LORD, not unto us,
But unto thy name give glory :
For thy mercy, and for thy truthes sake.
Wherefore should the heathen say :
Where is now their God ?
But our God is in the heavens :
He hath done whatsoever he pleased.
Their idoles are silver and gold :
The worke of mens hands.
They have mouths, but they speake not ;
Eies have they, but they see not.
They have eares, but they heare not :
Noses have they, but they smell not.
They have hands, but they handle not,
Feete have they, but they walke not :
Neither speake they through their throat.
They that make them are like unto them :
So is every one that trusteth in them.
O Israel, trust thou in the LORD :
He is their helpe and their shield.
O house of Aaron, trust in the LORD :

PSALME CXIII

An exhortation
by the example
of the dumbe
creatures, to
feare God in
his Church.

Because God is
truly glorious,

and Idols
are vanity,

He exhorteth
to confidence
in God.

PSALMES

PSALME CXV

God is to be
blessed for his
blessings.

He is their helpe and their shield.
Ye that feare the LORD trust in the LORD :
He is their helpe and their shield.
The LORD hath bene mindfull of us, he will blesse us,
He will blesse the house of Israel :
He will blesse the house of Aaron.
Hee will blesse them that feare the LORD :
Both small and great.
The LORD shall increase you more and more :
You and your children.
You are blessed of the LORD :
Which made heaven and earth.
The heaven, even the heavens are the LORDS :
But the earth hath hee given to the children of men.
The dead praise not the LORD :
Neither any that go downe into silence.
But we will blesse the LORD,
From this time fourth and for evermore.
Praise the LORD.

PSALME CXVI

The Psalmist
professeth his
love and duetie
to God, for his
deliverance.

I LOVE the LORD : because hee hath heard
My voice, and my supplications.
Because hee hath inclined his eare unto mee :
Therefore will I call upon him as long as I live.
The sorrowes of death compassed me,
And the paines of hell gate hold upon me :
I found trouble and sorrow.
Then called I upon the Name of the LORD :
O LORD, I beseech thee deliver my soule.
Gracious is the LORD, and righteous :
Yea our God is mercifull.
The LORD preserveth the simple :
I was brought low, and hee helped me.
Returne unto thy rest, O my soule :
For the LORD hath dealt bountifully with thee.
For thou hast delivered my soule from death,
Mine eyes from teares,
And my feete from falling.
I wil walke before the LORD :
In the land of the living.
I beleaved, therefore have I spoken :

PSALMES

I was greatly afflicted.
I said in my haste :
All men are lyers.
What shall I render unto the LORD :
For all his benefits towards mee ?
I will take the cup of salvation ;
And call upon the Name of the LORD.
I will pay my vowes unto the LORD :
Now in the presence of all his people.
Precious in the sight of the LORD :
Is the death of his Saints.
Oh LORD, truly I am thy servant,
I am thy servant, and the sonne of thy handmayde :
Thou hast loosed my bonds.
I will offer to thee the sacrifice of thanks-giving :
And will call upon the Name of the LORD.
I will pay my vowes unto the LORD :
Now in the presence of all his people :
In the Courts of the LORDS house,
In the middes of thee, O Ierusalem.
Praise ye the LORD.

PSALME
CXVI

Hee studieth
to be thankfull.

PSALME CXVII

O PRAISE the LORD, all ye nations :
Praise him all ye people.
For his merciful kindnesse is great toward us :
And the trueth of the LORD endureth for ever.
Praise ye the LORD.

An exhortation
to praise God
for his mercie
and trueth.

PSALME CXVIII

O GIVE thanks unto the LORD, for hee is good .
Because his mercie endureth for ever.
Let Israel now say :
That his mercy endureth for ever.
Let the house of Aaron now say :
That his mercy endureth for ever.
Let them now that feare the LORD, say :
That his mercy endureth for ever.
I called upon the LORD in distresse :
The LORD answered me, and set me in a large place.
The LORD is on my side, I will not feare :

An exhortation
to praise God
for his mercie.

The Psalmist
by his experi-
ence sheweth
how good it is
to trust in God.

PSALMES

PSALME
CXVIII

What can man doe unto mee ?
The LORD taketh my part with them that helpe me :
Therefore shall I see my desire upon them that hate me.
It is better to trust in the LORD :
Then to put confidence in man.
It is better to trust in the LORD :
Then to put confidence in Princes.
All nations compassed me about :
But in the Name of the LORD, will I destroy them.
They compassed mee about, yea they compassed mee about :
But in the Name of the LORD, I will destroy them.
They compassed mee about like Bees, they are quenched
as the fire of thornes :
For in the Name of the LORD I wil destroy them.
Thou hast thrust sore at mee that I might fall :
But the LORD helped mee.
The LORD is my strength and song :
And is become my salvation.
The voice of reioycing and salvation is in the tabernacles
of the righteous :
The Right hand of the LORD doeth valiantly.
The Right hand of the LORD is exalted :
The Right hand of the LORD doeth valiantly.
I shall not die, but live :
And declare the workes of the LORD.
The LORD hath chastened me sore :
But he hath not given me over unto death.
Open to mee the gates of righteousness :
I will goe into them, and I will praise the LORD :
This gate of the LORD :
Into which the righteous shall enter.
I will praise thee, for thou hast heard mee :
And art become my salvation.
The stone which the builders refused :
Is become the head stone of the corner.
This is the LORDS doing :
It is marveilous in our eyes.
This is the day which the LORD hath made :
We will reioyce, and be glad in it.
Save now, I beseech thee, O LORD :
O LORD, I beseech thee, send now prosperitie.
Blessed be he that commeth in the Name of the LORD :
Wee have blessed you out of the house of the LORD.

Under the type
of the Psalmist,
the comming of
Christ in his
kingdome is
expressed.

PSALMES

God is the LORD, which hath shewed us light,
Bind the sacrifice with cords: even unto the horns of the
Altar.

PSALME
CXVIII

Thou art my God, and I will praise thee :
Thou art my God, I will exalt thee.
O give thanks unto the LORD, for he is good :
For his mercy endureth for ever.

PSALME CXIX

ALEPH

BLESSED are the undefiled in the way :
Who walke in the Law of the LORD.
Blessed are they that keepe his testimonies :
And that seeke him with the whole heart.
They also doe no iniquitie :
They walke in his wayes.
Thou hast commaunded us
To keepe thy precepts diligently.
O that my wayes were directed
To keepe thy statutes !
Then shall I not bee ashamed :
When I have respect unto all thy commandements.
I will praise thee with uprightnesse of heart :
When I shall have learned thy righteous iudgements.
I will keepe thy statutes :
O forsake me not utterly.

This Psalme
conteineth
sundry prayers,
praises, and
professions of
obedience.

BETH

WHEREWITHALL shall a yong man cleanse his way?
By taking heede thereto according to thy word.
With my whole heart have I sought thee :
O let me not wander from thy Commandements.
Thy word have I hidde in mine heart :
That I might not sinne against thee.
Blessed art thou, O LORD :
Teach me thy statutes.
With my lips have I declared
All the iudgements of thy mouth.
I have reioyced in the way of thy testimonies :
As much as in all riches.
I will meditate in thy precepts :
And have respect unto thy wayes.

PSALMES

PSALME
CXIX

I will delight my selfe in thy statutes :
I will not forget thy word.

GIMEL

DEALE bountifully with thy servant ; that I may live,
And keepe thy word.
Open thou mine eyes, that I may behold
Wonderous things out of thy Law.
I am a stranger in the earth :
Hide not thy commandements from me.
My soule breaketh for the longing :
That it hath unto thy iudgements at all times.
Thou hast rebuked the proud that are cursed :
Which doe erre from thy Commandements.
Remove from me reproch and contempt :
For I have kept thy testimonies.
Princes also did sit and speake against me :
But thy servant did meditate in thy statutes.
Thy testimonies also are my delight :
And my counsellors.

DALETH

MY soule cleaveth unto the dust :
Quicken thou mee according to thy word.
I have declared my wayes, and thou heardest me :
Teach me thy Statutes.
Make me to understand the way of thy precepts :
So shall I talke of thy wonderous workes.
My soule melteth for heavines :
Strengthen thou me according unto thy word.
Remove from mee the way of lying :
And grant me thy Law graciously.
I have chosen the way of trueth :
Thy iudgements have I laid before me.
I have stucke unto thy Testimonies :
O LORD put me not to shame.
I will runne the way of thy Commandements :
When thou shalt enlarge my heart.

HE

TEACH me, O LORD, the way of thy Statutes :
And I shall keepe it unto the end.
Give me understanding, and I shall keepe thy Law :
Yea I shall observe it with my whole heart.

PSALMES

PSALME
CXIX

Make me to goe in the path of thy commandements :
For therein doe I delight.
Incline my heart unto thy testimonies :
And not to covetousnesse.
Turne away mine eyes from beholding vanitie :
And quicken thou me in thy way.
Stablish thy word unto thy servant :
Who is devoted to thy feare.
Turne away my reproch which I feare :
For thy iudgements are good.
Behold, I have longed after thy precepts :
Quicken me in thy righteousnesse.

VAU

LET thy mercies come also unto me, O Lord :
Even thy salvation, according to thy word.
So shall I have wherewith to answere him that
reprocheth me :
For I trust in thy word.
And take not the word of trueth utterly out of my mouth :
For I have hoped in thy iudgements.
So shall I keepe thy Law continually :
For ever and ever.
And I wil walke at libertie :
For I seeke thy precepts.
I will speake of thy testimonies also before kings,
And wil not be ashamed.
And I will delight my selfe in thy commandements,
Which I have loved.
My hands also will I lift up unto thy commandements,
which I have loved :
And I will meditate in thy statutes.

ZAIN

REMEMBER the word unto thy servant :
Upon which thou hast caused me to hope.
This is my comfort in my affliction :
For thy word hath quickened me.
The proud have had mee greatly in derision :
Yet have I not declined from thy Law.
I remembered thy iudgements of old, O LORD :
And have comforted my selfe.
Horror hath taken holde upon me,

PSALMES

PSALME
CXIX

Because of the wicked that forsake thy Law.
Thy statutes have bin my songs
In the house of my pilgrimage.
I have remembered thy name, O LORD, in the night,
And have kept thy Law.
This I had :
Because I kept thy precepts.

CHETH

THOU art my portion, O LORD,
I have said, that I would keepe thy words.
I intreated thy favour with my whole heart :
Be mercifull unto mee according to thy word.
I thought on my wayes :
And turned my feete unto thy Testimonies.
I made haste, and delayed not
To keepe thy commandements.
The bands of the wicked have robbed me :
But I have not forgotten thy lawe.
At mid-night I will rise to give thankes unto thee :
Because of thy righteous iudgements.
I am a companion of all them that feare thee :
And of them that keepe thy precepts.
The earth, O LORD, is full of thy mercy :
Teach me thy statutes.

TETH

THOU hast dealt well with thy servant,
Oh LORD ; according unto thy word.
Teach me good iudgement and knowledge :
For I have beleevd thy commandements.
Before I was afflicted, I went astray :
But now have I kept thy word.
Thou art good, and doest good ;
Teach me thy statutes.
The proud have forged a lie against me :
But I will keepe thy precepts with my whole heart.
Their heart is as fat as grease :
But I delight in thy law.
It is good for me that I have bene afflicted :
That I might learne thy statutes.
The law of thy mouth is better unto me :
Then thousands of gold and silver.

PSALMES

IOD

PSALME
CXIX

THY hands have made me and fashioned me :
Give me understanding, that I may learne thy com-
mandements.

They that feare thee will bee glad when they see mee :
Because I have hoped in thy word.

I knowe, O LORD, that thy iudgements are right :
And that thou in faithfulness hast afflicted me.

Let, I pray thee, thy mercifull kindnesse be for my comfort ;
According to thy word unto thy servant.

Let thy tender mercies come unto me, that I may live :
For thy lawe is my delight.

Let the proud be ashamed, for they dealt perversly with me
without a cause :

But I will meditate in thy precepts.

Let those that feare thee turne unto me :

And those that have knowen thy testimonies.

Let my heart be sound in thy statutes ;

That I be not ashamed.

CAPH

MY soule fainteth for thy salvation :
But I hope in thy word.

Mine eyes faile for thy word :

Saying, When wilt thou comfort me ?

For I am become like a bottle in the smoke :

Yet doe I not forget thy statutes.

How many are the dayes of thy servant ?

When wilt thou execute iudgement on them that persecute
me ?

The proud have digged pittes for me :

Which are not after thy law.

All thy commaundements are faithfull :

They persecute me wrongfully ; helpe thou me.

They had almost consumed mee upon earth :

But I forsooke not thy precepts.

Quicken mee after thy loving kindnesse :

So shall I keepe the testimonie of thy mouth.

PSALMES

PSALME
CXIX

LAMED

FOR ever, O LORD,
Thy word is settled, in heaven.
Thy faithfulness is unto all generations :
Thou hast established the earth, and it abideth.
They continue this day according to thine ordinances :
For all are thy servants.
Unlesse thy lawe had bene my delights :
I should then have perished in mine affliction.
I will never forget thy precepts :
For with them thou hast quickened me.
I am thine, save me :
For I have sought thy precepts.
The wicked have waited for me to destroy me :
But I will consider thy testimonies.
I have seene an end of all perfection :
But thy commandement is exceeding broad.

MEM

OHOW love I thy Law !
It is my meditation all the day.
Thou through thy Commandements hast made
me wiser then mine enemies :
For they are ever with mee.
I have more understanding then all my teachers :
For thy Testimonies are my meditation.
I understand more then the ancients :
Because I keepe thy precepts.
I have refrained my feete from every evill way :
That I may keepe thy word.
I have not departed from thy Iudgements :
For thou hast taught me.
How sweet are thy words unto my taste !
Yea, sweeter then hony to my mouth.
Through thy precepts I get understanding :
Therefore I hate every false way.

NUN

THY word is a lampe unto my feete :
And a light unto my path.
I have sworne, and I will performe it :
That I will keepe thy righteous iudgements.
I am afflicted very much :

PSALMES

Quicken mee, O Lord, according unto thy word.
Accept, I beseech thee, the freewil offerings of my mouth,
O LORD :

PSALME
CXIX

And teach me thy iudgements.
My soule is continually in my hand :
Yet doe I not forget thy Law.
The wicked have layde a snare for mee :
Yet I erred not from thy precepts.
Thy Testimonies have I taken as an heritage for ever :
For they are the reioycing of my heart.
I have inclined mine heart to performe thy Statutes,
Always, even unto the end.

SAMECH

I HATE vaine thoughts :
But thy Law doe I love.
Thou art my hiding place, and my shield :
I hope in thy word.
Depart from me, ye evil doers :
For I will keepe the Commandements of my God.
Uphold mee according unto thy word, that I may live :
And let mee not be ashamed of my hope.
Hold thou me up, and I shall be safe :
And I will have respect unto thy Statutes continually.
Thou hast troden downe all them that erre from thy Statutes :
For their deceit is falshood.
Thou putttest away all the wicked of the earth like drosse :
Therefore I love thy Testimonies.
My flesh trembleth for feare of thee :
And I am afraide of thy Iudgements.

AIN

I HAVE done Iudgement and iustice :
Leave mee not to mine oppressours.
Bee suretie for thy servant for good :
Let not the proud oppresse me.
Mine eyes faile for thy salvation :
And for the word of thy righteousnesse.
Deale with thy servant according unto thy mercie :
And teach me thy Statutes.
I am thy servant, give mee understanding :
That I may know thy Testimonies.
It is time for thee, LORD, to worke :

PSALMES

PSALME
CXIX

For they have made voyde thy Law.
Therefore I love thy Commandements :
Above gold, yea above fine gold.
Therefore I esteeme all thy precepts concerning all things
to be right :
And I hate every false way.

PE

THY Testimonies are wonderfull :
Therefore doeth my soule keepe them.
The entrance of thy wordes giveth light :
It giveth understanding unto the simple.
I opened my mouth, and panted :
For I longed for thy Commandements.
Looke thou upon mee, and be mercifull unto me :
As thou usest to do unto those that love thy Name.
Order my steps in thy word :
And let not any iniquitie have dominion over me.
Deliver me from the oppression of man :
So will I keepe thy precepts.
Make thy face to shine upon thy servant :
And teach me thy Statutes.
Rivers of waters runne downe mine eyes :
Because they keepe not thy Law.

TSADDI

RIGHTEOUS art thou, O LORD :
And upright are thy iudgements.
Thy testimonies that thou hast commaunded, are
righteous :
And very faithfull.
My zeale hath consumed me :
Because mine enemies have forgotten thy words.
Thy word is very pure :
Therefore thy servant loveth it.
I am small and despised :
Yet doe not I forget thy precepts.
Thy righteousnesse is an everlasting righteousnesse :
And thy law is the trueth.
Trouble and anguish have taken hold on me :
Yet thy commaundements are my delights.
The righteousnesse of thy Testimonies is everlasting :
Give me understanding, and I shall live.

PSALMES

PSALME
CXIX

KOPH

I CRIED with my whole heart : heare me, O LORD,
I will keepe thy statutes.
I cried unto thee, save me :
And I shall keepe thy testimonies.
I prevented the dawning of the morning, and cried :
I hoped in thy word.
Mine eyes prevent the night watches :
That I might meditate in thy word.
Heare my voice according unto thy loving kindnesse :
O LORD quicken me according to thy iudgement.
They draw nigh that follow after mischief :
They are farre from thy Law.
Thou art neere, O LORD :
And all thy commandements are trueth.
Concerning thy testimonies, I have knowen of old :
That thou hast founded them for ever.

RESH

CONSIDER mine affliction, and deliver me :
For I doe not forget thy Law.
Plead my cause, and deliver me :
Quicken me according to thy word.
Salvation is farre from the wicked :
For they seeke not thy statutes.
Great are thy tender mercies, O LORD :
Quicken me according to thy iudgements.
Many are my persecutors, and mine enemies :
Yet doe I not decline from thy testimonies.
I beheld the transgressours, and was grieved :
Because they kept not thy word.
Consider how I love thy precepts :
Quicken me, O LORD, according to thy loving kindnesse.
Thy word is true from the beginning :
And every one of thy righteous iudgements endureth
for ever.

SCHIN

PRINCES have persecuted mee without a cause :
But my heart standeth in awe of thy word.
I reioyce at thy word :
As one that findeth great spoile.

PSALMES

PSALME
CXIX

I hate and abhorre lying :
But thy Law doe I love.
Seven times a day doe I praise thee :
Because of thy righteous iudgements.
Great peace have they which love thy law :
And nothing shall offend them.
LORD, I have hoped for thy salvation :
And done thy commandements.
My soule hath kept thy testimonies :
And I love them exceedingly.
I have kept thy precepts and thy testimonies :
For all my wayes are before thee.

TAU

LET my crie come neere before thee, O LORD :
Give mee understanding according to thy worde.
Let my supplication come before thee :
Deliver me according to thy word.
My lips shall utter praise :
When thou hast taught me thy Statutes.
My tongue shall speake of thy word :
For all thy commandements are righteousnesse.
Let thine hand helpe me :
For I have chosen thy precepts.
I have longed for thy salvation, O LORD :
And thy Lawe is my delight.
Let my soule live, and it shall praise thee :
And let thy iudgments helpe me.
I have gone astray like a lost sheepe, seeke thy servant :
For I doe not forget thy commandements.

PSALME CXX

A song of degrees.

David prayeth
against Doeg,

reproveth his
tongue,

IN my distresse I cried unto the LORD :
And hee heard me.
Deliver my soule, O LORD, from lying lips :
And from a deceitfull tongue.
What shall be given unto thee? or what shalbe done
unto thee,
Thou false tongue?
Sharpe arrowes of the mightie :

PSALMES

With coales of iuniper.
Woe is me, that I sojourne in Mesech :
That I dwell in the tents of Kedar.
My soule hath long dwelt
With him that hateth peace.
I am for peace :
But when I speak, they are for warre.

PSALME CXX

complaineth
of his necessary
conversation
with the
wicked.

PSALME CXXI

A song of degrees.

I WILL lift up mine eyes unto the hilles :
From whence commeth my helpe.
My helpe commeth from the LORD :
Which made heaven and earth.
He will not suffer thy foote to bee moved :
He that keepeth thee will not slumber.
Behold, he that keepeth Israel ;
Shall neither slumber nor sleepe.
The LORD is thy keeper :
The LORD is thy shade, upon thy right hand.
The sunne shall not smite thee by day ;
Nor the moone by night.
The LORD shall preserve thee from all evill :
Hee shall preserve thy soule.
The LORD shall preserve thy going out, and thy comming in :
From this time fourth and even for evermore.

The great
safety of
the godly,
who put their
trust in Gods
protection.

PSALME CXXII

A song of degrees of David.

I WAS glad when they sayd unto me :
Let us goe into the house of the LORD.
Our feete shall stand
Within thy gates, O Ierusalem.
Ierusalem is builded
As a citie, that is compact together :
Whither the tribes goe up, the tribes of the LORD,
Unto the testimonie of Israel :
To give thanks unto the name of the LORD.
For there are set thrones of iudgment :
The thrones of the house of David.

David profeseth his
ioy for the
Church,

PSALMES

PSALME CXXII

and prayeth
for the peace
thereof.

Pray for the peace of Ierusalem :
They shall prosper that love thee.
Peace be within thy walles :
And prosperitie within thy palaces.
For my brethren and companions sakes :
I will now say, Peace be within thee.
Because of the house of the LORD our God :
I will seeke thy good.

PSALME CXXIII

A song of degrees.

The godly pro-
fesse their con-
fidence in God,

UNTO thee lift I up mine eyes :
O thou that dwellest in the heavens.
Beholde, as the eyes of servants looke unto the
hand of their Masters,
And as the eyes of a maiden, unto the hand of her mistresse :
So our eyes waite upon the LORD our God,
Untill that he have mercy upon us.
Have mercy upon us, O LORD, have mercy upon us :
For we are exceedingly filled with contempt.
Our soule is exceedingly filled
With the scorning of those that are at ease :
And with the contempt of the proud.

and pray to be
delivered from
contempt.

PSALME CXXIII

A song of degrees of David.

The Church
blesseth God,
for a miraculous
deliverance.

IF it had not bene the LORD who was on our side :
Nowe may Israel say :
If it had not bene the LORD, who was on our side,
When men rose up against us :
Then they had swallowed us up quicke :
When their wrath was kindled against us.
Then the waters had overwhelmed us ;
The streame had gone over our soule.
Then the proud waters had gone over our soule.
Blessed be the LORD :
Who hath not given us as a pray to their teeth.
Our soule is escaped as a bird out of the snare of the foulers ;
The snare is broken, and we are escaped.
Our helpe is in the name of the LORD :
Who made heaven and earth.

PSALMES

PSALME CXXV

PSALME
CXXV

A song of degrees.

THEY that trust in the LORD,
Shalbe as mount Zion, which cannot be removed,
but abideth for ever.

The safety of
such as trust
in God.

As the mountaines are round about Ierusalem,

So the LORD is round about his people :

From hencefoorth even for ever.

For the rod of the wicked shall not rest upon the lot of
the righteous :

Lest the righteous put forth their hands unto iniquitie.

Doe good, O LORD, unto those that be good :

And to them that are upright in their hearts.

As for such as turne aside unto their crooked wayes,

The LORD shall lead them foorth with the workers of iniquitie :

But peace shalbe upon Israel.

A prayer for
the godly, and
against the
wicked.

PSALME CXXVI

A song of degrees.

WHEN the LORD turned againe the captivitee of Zion :
Wee were like them that dreame.

Then was our mouth filled with laughter,

And our tongue with singing,

Then said they among the heathen :

The LORD hath done great things for them.

The LORD hath done great things for us :

Whereof we are glad.

Turne againe our captivitee, O LORD :

As the streames in the South.

They that sow in teares : shall reape in ioy.

He that goeth forth and weepeth, bearing precious seed,

Shall doubtlesse come againe with reioycing : bringing his
sheaves with him.

The Church
celebrating
her incredible
returne out of
captivitee,

prayeth for,
and prophecieti
the good suc-
cesse thereof.

PSALME CXXVII

A song of degrees for Solomon.

EXCEPT the LORD build the house,

They labour in vaine that build it :

Except the LORD keepe the citie,

The watchman waketh but in vaine.

The vertue of
Gods blessing.

PSALMES

PSALME CXXVII

Good children
are his gift.

It is vaine for you to rise up early, to sit up late,
To eate the bread of sorrowes :
For so hee giveth his beloved sleepe.
Loe, children are an heritage of the LORD :
And the fruit of the wombe is his reward.
As arrowes are in the hand of a mightie man :
So are children of the youth.
Happie is the man that hath his quiver full of them,
They shall not be ashamed :
But they shall speake with the enemies in the gate.

PSALME CXXVIII

A song of degrees.

The sundry
blessings which
follow them
that feare God.

BLESSED is every one that feareth the LORD :
That walketh in his wayes.
For thou shalt eat the labour of thine handes :
Happie shalt thou bee, and it shall be well with thee.
Thy wife shalbe as a fruitful Vine by the sides of thine
house,
Thy children like Olive plants : round about thy table.
Beholde that thus shall the man be blessed ;
That feareth the LORD.
The LORD shall blesse thee out of Zion :
And thou shalt see the good of Ierusalem, all the dayes
of thy life.
Yea, thou shalt see thy childrens children :
And peace upon Israel.

PSALME CXXIX

A song of degrees.

An exhortation
to praise God
for saving Israel
in their great
afflictions.

MANY a time have they afflicted me from my youth :
May Israel now say.
Many a time have they afflicted me from my
youth :
Yet they have not prevailed against mee.
The plowers plowed upon my backe :
They made long their furrowes.
The LORD is righteous :
Hee hath cut asunder the cordes of the wicked.
Let them all be confounded and turned backe,

PSALMES

That hate Zion.
Let them bee as the grasse upon the house tops :
Which withereth afore it groweth up :
Wherewith the mower filleth not his hand :
Nor hee that bindeth sheaves, his bosome.
Neither doe they which goe by, say,
The blessing of the LORD be upon you :
Wee blesse you in the Name of the LORD.

PSALME CXXIX

The haters of
the Church are
cursd.

PSALME CXXX

A song of degrees.

OUT of the depths have I cryed unto thee, O LORD.
Lorde, heare my voice :
Let thine eares be attentive
To the voice of my supplications.
If thou, LORD, shouldest marke iniquities :
O Lord, who shal stand ?
But there is forgivenessse with thee :
That thou mayest be feared.
I wait for the LORD, my soule doeth waite :
And in his worde doe I hope.
My soule waiteth for the Lord,
More then they that watch for the morning :
I say, more then they that watch for the morning.
Let Israel hope in the LORD,
For with the LORD there is mercy :
And with him is plenteous redemption.
And hee shall redeeme Israel,
From all his iniquities.

The Psalmist
professeth his
hope in prayer,

and his patience
in hope.

Hee exhorteth
Israel to hope
in God.

PSALME CXXXI

A song of degrees of David.

LORD, my heart is not haughtie, nor mine eyes loftie :
Neither doe I exercise my selfe in great matters,
Or in things too high for mee.
Surely I have behaved and quieted my selfe
As a child that is weaned of his mother :
My soule is even as a weaned childe.
Let Israel hope in the LORD,
From henceforth and for ever.

David pro-
fessing his
humilitie,

exhorteth Israel
to hope in God.

PSALMES

PSALME
CXXXII

PSALME CXXXII

A Song of degrees.

David in his
prayer com-
mendeth unto
God the re-
ligious care
he had for
the Arke.

His prayer at
the removing
of the Arke,

with a repeti-
tion of Gods
promises.

LORD remember David,
And all his afflictions :
How he sware unto the LORD,
And vowed unto the mightie God of Iacob.
Surely I will not come into the tabernacle of my house :
Nor goe up into my bed.
I will not give sleepe to mine eyes :
Or slumber to mine eyelids,
Untill I finde out a place for the LORD :
An habitation for the mightie God of Iacob.
Loe, wee heard of it at Ephrata :
We found it in the fields of the wood.
We will goe into his tabernacles :
We will worship at his footstoole.
Arise, O LORD, into thy rest :
Thou, and the Arke of thy strength.
Let thy Priestes be clothed with righteousnesse :
And let thy saints shout for ioy.
For thy servant Davids sake :
Turne not away the face of thine Anointed.
The LORD hath sworne in trueth unto David,
Hee will not turne from it ;
Of the fruit of thy body will I set upon thy throne.
If thy children will keepe my covenant
And my testimonie, that I shall teach them ;
Their children also shall sit upon thy throne for evermore.
For the LORD hath chosen Zion :
He hath desired it for his habitation.
This is my rest for ever :
Here will I dwell, for I have desired it.
I will abundantly blesse her provision :
I will satisfie her poore with bread.
I will also clothe her priests with salvation :
And her Saints shall shout aloud for ioy.
There will I make the horne of David to budde :
I have ordained a lampe for mine Anointed.
His enemies will I clothe with shame :
But upon himselfe shall his crowne flourish.

PSALMES

PSALME CXXXIII

A song of degrees of David.

PSALME CXXXIII

BEHOOLD how good and how pleasant it is :
For brethren to dwell together in unitie.
It is like the precious oyntment upon the head,
That ranne downe upon the beard,
Even Aarons beard :
That went downe to the skirts of his garments.
As the dew of Hermon,
And as the dewe that descended upon the mountaines of Zion,
For there the LORD commanded the blessing :
Even life for evermore.

The benefite
of the com-
munion of
Saints.

PSALME CXXXIII

A song of degrees.

BEHOLDE, blesse yee the LORD, all yee servants of
the LORD :
Which by night stand in the house of the LORD.
Lift up your hands in the Sanctuary :
And blesse the LORD.
The LORD that made heaven and earth :
Blesse thee out of Zion.

An exhortation
to blesse God.

PSALME CXXXV

PRAISE ye the LORD,
Praise ye the Name of the LORD :
Prayse him, O ye servants of the LORD.
Yee that stand in the House of the LORD :
In the courts of the house of our God.
Praise the LORD, for the LORD is good :
Sing praises unto his Name, for it is pleasant.
For the LORD hath chosen Iacob unto himselfe :
And Israel for his peculiar treasure.
For I know that the LORD is great :
And that our LORD is above all gods.
Whatsoever the LORD pleased, that did he
In heaven and in earth : in the Seas, and all deepe
places.
Hee causeth the vapours to ascend from the ends of the
earth,

An exhortation
to praise God
for his mercy,

for his power,

PSALMES

PSALME CXXXV

for his iudgements.

He maketh lightnings for the raine :
He bringeth the winde out of his treasuries.
Who smote the first borne of Egypt :
Both of man and beast.
Who sent tokens and woonders into the midst of thee,

O Egypt :

Upon Pharaoh, and upon all his servants.

Who smote great nations :

And slew mightie kings :

Sihon king of the Amorites,

And Og king of Bashan :

And all the kingdomes of Canaan,

And gave their land for an heritage :

An heritage unto Israel his people.

Thy Name, O LORD, endureth for ever :

And thy memoriall, O LORD, throughout all generations.

For the LORD will iudge his people :

And he will repent himselfe concerning his servants.

The idoles of the heathen are silver and golde :

The worke of mens hands.

They have mouthes, but they speake not :

Eyes have they, but they see not :

They have eares, but they heare not :

Neither is there any breath in their mouthes.

They that make them are like unto them :

So is every one that trusteth in them.

Blesse the LORD, O house of Israel :

Blesse the LORD, O house of Aaron.

Blesse the LORD, O house of Levi :

Ye that feare the LORD, blesse the LORD.

Blessed be the LORD out of Zion ;

Which dwelleth at Ierusalem.

Praise ye the LORD.

The vanitie
of Idoles.

An exhortation
to blesse God.

PSALME CXXXVI

An exhortation
to give thankes
to God for par-
ticular mercies.

O GIVE thankes unto the LORD, for hee is good :
For his mercy endureth forever.

O give thankes unto the God of gods :

For his mercy endureth for ever.

O give thankes to the Lord of lords :

For his mercy endureth for ever.

To him who alone doth great wonders :

PSALMES

PSALME
CXXXVI

For his mercy endureth for ever.
To him that by wisdom made the heavens :
For his mercy endureth for ever.
To him that stretched out the earth above the waters :
For his mercy endureth for ever.
To him that made great lights :
For his mercy endureth for ever.
The sunne to rule by day :
For his mercy endureth for ever.
The moone and starres to rule by night :
For his mercy endureth for ever.
To him that smote Egypt in their first borne :
For his mercy endureth for ever.
And brought out Israel from among them :
For his mercy endureth for ever.
With a strong hand and with a stretched out arme :
For his mercy endureth for ever.
To him which divided the red sea into parts :
For his mercy endureth for ever.
And made Israel to passe through the midst of it :
For his mercy endureth for ever.
But overthrewe Pharaoh and his hoste in the red sea :
For his mercy endureth for ever.
To him which led his people through the wilderness :
For his mercy endureth for ever.
To him which smote great kings :
For his mercy endureth for ever.
And slue famous kings :
For his mercy endureth for ever.
Sihon king of the Amorites :
For his mercy endureth for ever.
And Og the king of Bashan :
For his mercy endureth for ever.
And gave their land for an heritage :
For his mercy endureth for ever.
Even an heritage unto Israel his servant :
For his mercy endureth for ever.
Who remembered us in our lowe estate :
For his mercy endureth for ever.
And hath redeemed us from our enemies :
For his mercy endureth for ever.
Who giveth foode to all flesh :
For his mercy endureth for ever.

PSALMES

PSALME
CXXXVI

O give thanks unto the God of heaven :
For his mercy endureth for ever.

PSALME CXXXVII

The constancie
of the Iewes in
captivity.

BY the rivers of Babylon,
There wee sate downe, yea we wept ;
When we remembered Zion.
Wee hanged our harpes
Upon the willowes, in the midst thereof.
For there they that carried us away captive, required of
us a song,
And they that wasted us, required of us mirth : saying,
Sing us one of the songs of Zion.
How shall we sing the LORDS song :
In a strange land ?
If I forget thee, O Ierusalem :
Let my right hand forget her cunning.
If I doe not remember thee,
Let my tongue cleave to the roofof my mouth ;
If I preferre not Ierusalem
Above my chiefe ioy.
Remember, O LORD, the children of Edom,
In the day of Ierusalem ;
Who sayd, Rase it, rase it :
Even to the foundation thereof.
O daughter of Babylon, who art to be destroyed :
Happy shall he be that rewardeth thee,
As thou hast served us.
Happy shall he be that taketh and dasheth thy little ones
Against the stones.

The Prophet
curseth Edom
and Babel.

PSALME CXXXVIII

A Psalme of David.

David praiseth
God for the
truth of his
word.

I WILL praise thee with my whole heart :
Before the gods will I sing praise unto thee.
I will worship towards thy holy temple,
And praise thy name, for thy loving kindnesse and for thy
trueth :
For thou hast magnified thy word above all thy name.
In the day when I cried, thou answeredst me :
And strengthenedst me with strength in my soule.

PSALMES

All the kings of the earth shall praise thee, O LORD :
When they heare the words of thy mouth.

Yea they shall sing in the wayes of the LORD :
For great is the glory of the LORD.

Though the LORD be high, yet hath he respect unto the
lowly :

But the proud he knoweth afarre off.

Though I walke in the mids of trouble, thou wilt revive me,
Thou shalt stretch fourth thine hand against the wrath of
mine enemies :

And thy right hand shall save me.

The LORD wil perfit that which concerneth me :

Thy mercie, O LORD, endureth for ever :

Forsake not the works of thine owne hands.

PSALME
CXXXVIII

He prophecietieth
that the kings
of the earth
shall praise
God.

He professeth
his confidenece
in God.

PSALME CXXXIX

To the chiefe Musician, A Psalme of David.

O LORD, thou hast searched mee, and known me.

Thou knowest my downe sitting, and mine uprising :

Thou understandest my thought afarre off.

Thou compassest my path, and my lying downe,

And art acquainted with all my wayes.

For there is not a worde in my tongue :

But lo, O LORD, thou knowest it altogether.

Thou hast beset me behind, and before :

And laid thine hand upon me.

Such knowledge is too wonderfull for me :

It is high, I cannot attaine unto it.

Whither shall I goe from thy spirit ?

Or whither shall I flie from thy presence ?

If I ascend up into heaven, thou art there :

If I make my bed in hell, behold, thou art there.

If I take the wings of the morning :

And dwell in the uttermost parts of the Sea :

Even there shall thy hand leade me :

And thy right hand shall hold me.

If I say, Surely the darkenes shall cover me :

Even the night shall bee light about me.

Yea the darkenesse hideth not from thee,

But the night shineth as the day :

The darknes and the light are both alike to thee.

For thou hast possessed my reines :

David praiseth
God for his
all-seeing
providence,

PSALMES

PSALME
CXXXXIX

Thou hast covered me in my mothers wombe.
I will praise thee, for I am fearefully and wonderfully made,
Marveilous are thy works :
And that my soule knoweth right well.
My substance was not hid from thee,
When I was made in secret :
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance yet being unperfect,
And in thy booke all my members were written,
Which in continuance were fashioned :
When as yet there was none of them.
Howe precious also are thy thoughts unto me, O God :
How great is the summe of them ?
If I should count them, they are moe in number then the
sand :

And for his
infinite mercies.

He defieth
the wicked.

When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God :
Depart from me therefore, ye bloody men.
For they speake against thee wickedly :
And thine enemies take thy name in vaine.
Doe not I hate them, O LORD, that hate thee ?
And am not I grieved with those that rise up against thee ?
I hate them with perfect hatred :
I count them mine enemies.
Search me, O God, and knowe my heart :
Trie mee, and knowe my thoughts :
And see if there bee any wicked way in me :
And leade me in the way everlasting.

Hee prayeth
for sinceritie.

PSALME CXL

To the chiefe Musician, A Psalme of David.

David prayeth
to be delivered
from Saul and
Doeg.

DELIVER me, O LORD, from the evill man :
Preserve me from the violent man.
Which imagine mischiefes in their heart :
Continually are they gathered together for warre.
They have sharpned their tongues like a serpent :
Adders poison is under their lips. Selah.
Keepe me, O LORD, from the hands of the wicked,
Preserve me from the violent man :
Who have purposed to overthrow my goings.
The proude have hid a snare for me and cords,
They have spread a net by the way side :

PSALMES

They have set grinnes for me. Selah. PSALME
CXL
I said unto the LORD, Thou art my God :
Hear the voyce of my supplications, O LORD.
O God the Lord, the strength of my salvation :
Thou hast covered my head in the day of battell.
Grant not, O LORD, the desires of the wicked :
Further not his wicked device, lest they exalt themselves. He prayeth
against them.
Selah.
As for the head of those that compasse me about :
Let the mischief of their owne lips cover them.
Let burning coales fall upon them,
Let them be cast into the fire :
Into deepe pits, that they rise not up againe.
Let not an evill speaker bee established in the earth :
Evill shall hunt the violent man to overthrow him.
I know that the LORD will maintaine the cause of the Hee comforteth
himselfe by con-
fidence in God.
afflicted :
And the right of the poore.
Surely the righteous shall give thankes unto thy Name :
The upright shall dwell in thy presence.

PSALME CXLI

A Psalme of David.

LORD, I crie unto thee, make haste unto me : David prayeth
that his suit
may bee accept-
able,
Give eare unto my voice, when I crie unto thee.
Let my prayer bee set foorth before thee as incense :
And the lifting up of my hands as the Evening sacrifice.
Set a watch (O LORD) before my mouth :
Keepe the doore of my lips. his conscience
sincere,
Incline not my heart to any evill thing,
To practise wicked workes
With men that worke iniquitie :
And let mee not eate of their dainties.
Let the righteous smite mee, it shalbe a kindnesse :
And let him reprove me, it shalbe an excellent oile,
Which shall not breake my head :
For yet my prayer also shalbe in their calamities.
When their Iudges are overthrowen in stonie places,
They shall heare my words, for they are sweet.
Our bones are scattered at the graves mouth :
As when one cutteth and cleaveth wood upon the earth. and his life safe
from snares.
But mine eyes are unto thee, O God the Lord :

PSALMES

PSALME CXLI

In thee is my trust, leave not my soule destitute.
Keepe mee from the snare which they have laide for me,
And the grinnes of the workers of iniquitie.
Let the wicked fall into their owne nets :
Whilest that I withal escape.

David sheweth
that in his
trouble, all
his comfort
was in prayer
unto God.

PSALME CXLII

Maschil of David ; A prayer when he was in the cave.

I CRIED unto the LORD with my voice :
With my voice unto the LORD did I make my suppli-
cation.
I powred out my complaint before him :
I shewed before him my trouble.
When my spirit was overwhelmed within mee, then thou
knewest my path :
In the way wherein I walked, have they privily laid a snare
for me.
I looked on my right hand, and beheld, but there was no
man that would know me,
Refuge failed me : no man cared for my soule.
I cried unto thee, O LORD,
I said, Thou art my refuge,
And my portion in the land of the living.
Attend unto my crie, for I am brought very low,
Deliver mee from my persecuters : for they are stronger
then I.
Bring my soule out of prison, that I may praise thy Name :
The righteous shall compasse me about :
For thou shalt deale bountifully with me.

PSALME CXLIII

A Psalme of David.

David prayeth
for favour in
Iudgment.

HEARE my prayer, O LORD, give eare to my suppli-
cations :
In thy faithfulnessse answer me, and in thy right-
eousnes.
And enter not into iudgement with thy servant :
For in thy sight shall no man living be iustified.
For the enimie hath persecuted my soule,
He hath smitten my life downe to the ground :

He complaineth
of his gricfes.

PSALMES

Hee hath made mee to dwell in darkenesse, as those that
 have bene long dead. PSALME
CXLIII

Therefore is my spirit overwhelmed within me :
 My heart within me is desolate.
 I remember the dayes of old,
 I meditate on all thy workes :
 I muse on the worke of thy hands.
 I stretch forth my hands unto thee :
 My soule thirsteth after thee, as a thirstie land, Selah.
 Heare me speedily, O LORD, my spirit faileth,
 Hide not thy face from mee :
 Lest I be like unto them that goe downe into the pit.
 Cause mee to heare thy loving kindnesse in the morning,
 For in thee doe I trust,
 Cause mee to knowe the way wherein I should walke :
 For I lift up my soule unto thee.
 Deliver mee, O LORD, from mine enemies :
 I flie unto thee to hide me. He strength-
neth his faith
by meditation
and prayer.

Teach me to doe thy will, for thou art my God,
 Thy spirit is good : leade me into the land of upright-
 nesse. Hee prayeth
for grace,

Quicken me, O LORD, for thy names sake :
 For thy righteousnesse sake bring my soule out of trouble.
 And of thy mercy cut off mine enemies,
 And destroy all them that afflict my soule :
 For I am thy servant. for deliverance,

for sancti-
fication,

for destruction
of his enemies.

PSALME CXLIII

A Psalme of David.

BLESSED be the LORD my strength,
 Which teacheth my hands to warre,
 And my fingers to fight.
 My goodnes and my fortresse,
 My high tower and my deliverer,
 My shield, and he in whome I trust :
 Who subdueth my people under me.
 LORD, what is man, that thou takest knowledge of him ?
 Or the sonne of man, that thou makest account of him ?
 Man is like to vanity :
 His dayes are as a shadow that passeth away.
 Bow thy heavens, O LORD, and come downe :
 Touch the mountaines, and they shall smoke. David blesseth
God for his
mercie both
to him and
to man.

PSALMES

PSALME CXLIIII

Hee prayeth
that God would
powerfully de-
liver him from
his enemies.

He promiseth
to praise God.

Hee prayeth
for the happy
state of the
kingdome.

Cast forth lightning, and scatter them :
Shoote out thine arrowes, and destroy them.
Send thine hand from above,
Rid me, and deliver me out of great waters :
From the hand of strange children,
Whose mouth speaketh vanitie :
And their right hand is a right hand of falshood.
I will sing a new song unto thee, O God :
Upon a psalterie, and an instrument of ten strings will
I sing praises unto thee.
It is he that giveth salvation unto kings :
Who delivereth David his servant from the hurtfull sword.
Rid me, and deliver me from the hand of strange children,
Whose mouth speaketh vanitie :
And their right hand is a right hand of falshood.
That our sonnes may be as plants growen up in their youth ;
That our daughters may be as corner stones, polished after
the similitude of a palace :
That our garners may bee full, affording all maner of
store ;
That our sheepe may bring forth thousands, and tenne
thousands in our streetes.
That our oxen may be strong to labour,
That there be no breaking in, nor going out ;
That there be no complaining in our streetes.
Happy is that people that is in such a case :
Yea, happy is that people, whose God is the LORD.

PSALME CXLV

Dauids Psalme of praise.

David praiseth
God for his
fame,

I WILL extoll thee, my God, O King :
And I will blesse thy name for ever and ever.
Every day wil I blesse thee :
And I will praise thy Name for ever and ever.
Great is the Lord, and greatly to be praised :
And his greatnes is unsearchable.
One generation shall praise thy works to another.
And shal declare thy mightie actes.
I will speake of the glorious honour of thy maiestie :
And of thy wonderous workes.
And men shall speake of the might of thy terrible acts :
And I wil declare thy greatnesse.

PSALMES

They shall abundantly utter the memory of thy great goodnesse :	PSALME CXLV
And shall sing of thy righteousnesse.	
The LORD is gracious and full of compassion :	For his goodnes,
Slow to anger, and of great mercy.	
The LORD is good to all :	
And his tender mercies are over all his workes.	
All thy workes shall praise thee, O LORD :	
And thy Saints shall blesse thee.	
They shall speake of the glory of thy kingdome :	For his kingdome,
And talke of thy power.	
To make knowne to the sonnes of men his mightie actes :	
And the glorious Maiestie of his kingdome.	
Thy kingdome is an everlasting kingdome :	
And thy dominion endureth throughout all generations.	
The LORD upholdeth all that fall :	For his providence,
And raiseth up all those that bee bowed downe.	
The eyes of all waite upon thee :	
And thou givest them their meat in due season.	
Thou openest thine hand :	
And satisfiest the desire of every living thing.	
The LORD is righteous in all his wayes :	For his saving mercie.
And holy in all his works.	
The LORD is nigh unto all them that call upon him :	
To all that call upon him in trueth.	
Hee will fulfill the desire of them that feare him :	
He also will heare their cry, and will save them.	
The LORD preserveth all them that love him :	
But all the wicked will he destroy.	
My mouth shall speake the praise of the LORD :	
And let all flesh blesse his holy Name for ever and ever.	

PSALME CXLVI

P RAISE yee the LORD :	The Psalmist voweth perpetuall praises to God.
Prayse the LORD, O my soule.	
While I live, will I praise the LORD :	
I will sing praises unto my God, while I have any being.	
Put not your trust in Princes :	Hee exhorteth not to trust in man.
Nor in the sonne of man, in whom there is no helpe.	
His breath goeth forth, he returneth to his earth :	
In that very day his thoughts perish.	
Happy is he that hath the God of Iacob for his helpe :	

PSALMES

PSALME CXLVI

God for his
power, iustice,
mercy and king-
dome, is onely
worthy to be
trusted.

Whose hope is in the LORD his God :
Which made heaven and earth,
The Sea, and all that therein is :
Which keepeth trueth for ever :
Which executeth iudgement for the oppressed,
Which giveth food to the hungry :
The LORD looseth the prisoners.
The LORD openeth the eyes of the blinde,
The LORD raiseth them that are bowed downe :
The LORD loveth the righteous.
The LORD preserveth the strangers,
He relieveth the fatherlesse and widow :
But the way of the wicked he turneth upside downe.
The LORD shall reigne for ever,
Even thy God, O Zion, unto all generations :
Praise ye the LORD.

PSALME CXLVII

The Prophet
exhorteth to
praise God, for
his care of the
Church :

his power,

and his mercy :

To praise him
for his pro-
vidence :

PRAISE ye the LORD :
For it is good to sing praises unto our God :
For it is pleasant, and praise is comely.
The LORD doeth build up Ierusalem :
He gathereth together the out-casts of Israel.
Hee healeth the broken in heart :
And bindeth up their wounds.
He telleth the number of the stars :
He calleth them all by their names.
Great is our Lord, and of great power :
His understanding is infinite.
The LORD lifteth up the meeke :
Hee casteth the wicked downe to the ground.
Sing unto the LORD with thanksgiving :
Sing prayse upon the harpe unto our God :
Who covereth the heaven with cloudes,
Who prepareth raine for the earth :
Who maketh grasse to growe upon the mountaines.
He giveth to the beast his foode :
And to the yong ravens which crie.
Hee delighteth not in the strength of the horse :
He taketh not pleasure in the legs of a man.
The LORD taketh pleasure in them that feare him :
In those that hope in his mercie.

PSALMES

Praise the LORD, O Ierusalem :
Praise thy God, O Zion.
For hee hath strengthened the barres of thy gates :
Hee hath blessed thy children within thee.
He maketh peace in thy borders :
And filleth thee with the finest of the wheate.
He sendeth forth his commandement upon earth.
His word runneth very swiftly.
He giveth snow like wooll :
He scattereth the hoare frost like ashes.
He casteth forth his yce like morsels :
Who can stand before his cold ?
He sendeth out his word, and melteth them :
He causeth his wind to blow, and the waters flow.
He sheweth his word unto Iacob :
His statutes and his iudgements unto Israel.
He hath not dealt so with any nation :
And as for his iudgements, they have not knowen them.
Praise yee the LORD.

PSALME CXLVII

To praise him
for his blessings
upon the king-
dome :

for his power
over the
Meteors :

and for his
ordinances
in the Church.

PSALME CXLVIII

PRAISE yee the LORD.
Praise ye the LORD from the heavens :
Praise him in the heights.
Praise yee him all his Angels :
Praise ye him all his hosts.
Praise ye him Sunne and Moone :
Praise him all ye starres of light.
Praise him ye heavens of heavens :
And ye waters that be above the heavens.
Let them praise the Name of the LORD :
For he commanded, and they were created.
Hee hath also stablished them for ever and ever :
He hath made a decree which shall not passe.
Praise the LORD from the earth :
Ye dragons and all deepes.
Fire and haile, snow and vapour :
Stormie wind fulfilling his word.
Mountaines and all hilles :
Fruitfull trees, and all cedars.
Beastes and all cattell :
Creeping things, and flying foule.

The Psalmist
exhorteth the
celestiall,

The terrestriall,

PSALMES

PSALME CXLVIII

And the
rationall
creatures to
praise God.

Kings of the earth, and all people :
Princes, and all Iudges of the earth.
Both young men and maidens :
Olde men and children.
Let them praise the Name of the LORD,
For his Name alone is excellent :
His glory is above the earth and heaven.
Hee also exalteth the horne of his people,
The praise of all his Saints ;
Even of the children of Israel, a people neere unto
him.
Praise ye the LORD.

PSALME CXLIX

The Prophet
exhorteth to
praise God for
his love to the
Church,

PRAISE yee the LORD :
Sing unto the LORD a new song :
And his prayse in the Congregation of Saints.
Let Israel reioyce in him that made him :
Let the children of Zion bee ioyfull in their King.
Let them praise his Name in the dance :
Let them sing praises unto him with the timbrell and
harpe.
For the LORD taketh pleasure in his people :
Hee will beautifie the meeke with salvation.
Let the Saints be ioyfull in glory :
Let them sing aloude upon their beddes.
Let the high praises of God be in their mouth :
And a two edged sword in their hand :
To execute vengeance upon the heathen :
And punishments upon the people.
To binde their Kings with chaines :
And their Nobles with fetters of yron.
To execute upon them the iudgement written :
This honour have all his Saints.
Praise ye the LORD.

and for that
power, which
hee hath given
to the Church
to rule the con-
sciences of men.

PSALME CL

An exhortation
to praise God,

PRAISE ye the LORD.
Praise God in his Sanctuarie :
Praise him in the firmament of his power.
Praise him for his mightie actes :

PSALMES

Praise him according to his excellent greatnesse.
Praise him with the sound of the Trumpet :
Prayse him with the Psalterie and Harpe.
Praise him with the timbrell and dance :
Praise him with stringed instruments, and Organes.
Praise him upon the loud cymbals :
Praise him upon the high sounding cymbals.
Let every thing that hath breath, praise the LORD.
Praise yee the LORD.

PSALME
CL
with all kind of
instruments.

THE PROVERBES

CHAPTER I



THE Proverbes of Solomon the sonne of David,
King of Israel,

The use of the
Proverbes.

To knowe wisdome and instruction,
To perceiue the words of understanding,
To receive the instruction of wisdome,
Iustice, and iudgement and equitie,
To give subtiltie to the simple,
To the yong man knowledge and discretion.

A wise man wil heare, and wil increase learning:

And a man of understanding shall attaine unto wise counsels:
To understand a proverbe, and the interpretation ;
The wordes of the wise, and their darke sayings.

The feare of the LORD is the beginning of knowledge :
But fooles despise wisdome and instruction.
My sonne, heare the instruction of thy father,
And forsake not the law of thy mother.
For they shall be an ornament of grāce unto thy head,
And chaines about thy necke.

An exhortation
to feare God
and beleve his
word.

My sonne, if sinners entise thee,
Consent thou not.
If they say, Come with us,
Let us lay wait for blood,
Let us lurke privily for the innocent without cause :

To avoyd the
intisings of
sinners.

PROVERBES

CHAPTER I

Let us swallow them up alive, as the grave,
And whole, as those that goe downe into the pit :
Wee shall finde all precious substance,
Wee shall fill our houses with spoile :
Cast in thy lot among us,
Let us all have one purse :
My sonne, walke not thou in the way with them ;
Refraine thy foot from their path :
For their feete runne to evil,
And make haste to shed blood.
Surely in vaine the net is spread
In the sight of any bird.
And they lay wait for their owne blood,
They lurke privily for their owne lives.
So are the waies of every one that is greedie of gaine :
Which taketh away the life of the owners thereof.

Wisdome com-
plaineth of her
contempt.

Wisdome crieth without,
She uttereth her voice in the streets :
Shee crieth in the chiefe place of concourse,
In the openings of the gates :
In the city she uttereth her words, saying,
How long, ye simple ones, will ye love simplicitie ?
And the scorers delight in their scorning,
And fooles hate knowledge ?
Turne you at my reproofe :
Behold, I will powre out my spirit unto you,
I will make knowen my wordes unto you.

She threatneth
her contemnners.

Because I have called, and yee refused,
I have stretched out my hand, and no man regarded :
But ye have set at nought all my counsell,
And would none of my reproofe :
I also will laugh at your calamitie,
I wil mocke when your feare commeth.
When your feare commeth as desolation,
And your destruction commeth as a whirlewinde ;
When distresse and anguish commeth upon you :
Then shall they call upon mee, but I will not answeare ;
They shall seeke me early, but they shall not finde me :
For that they hated knowledge,
And did not choose the feare of the LORD.
They would none of my counsel :

PROVERBES

CHAPTER I

They despised all my reproofe.
Therefore shall they eate of the fruite of their owne way,
And be filled with their owne devices.
For the turning away of the simple shall slay them,
And the prosperity of fooles shall destroy them.
But who so hearkneth unto mee, shall dwell safely,
And shall be quiet from feare of evill.

CHAPTER II

MY sonne, if thou wilt receive my words,
And hide my commaundements with thee ;
So that thou incline thine eare unto wisdome,
And apply thine heart to understanding :
Yea if thou cryest after knowledge,
And liftest up thy voyce for understanding :
If thou seekest her as silver,
And searchest for her, as for hid treasures :
Then shalt thou understand the feare of the LORD,
And find the knowledge of God.
For the LORD giveth wisdome :
Out of his mouth commeth knowledge, and understanding.
He layeth up sound wisdome for the righteous :
He is a buckler to them that walke uprightly.
He keepeth the pathes of iudgement,
And preserveth the way of his Saints.
Then shalt thou understand righteousnesse, and iudgement,
And equity ; yea every good path.

Wisdome promiseth godlinesse to her children,

When wisdome entreth into thine heart,
And knowledge is pleasant unto thy soule ;
Discretion shall preserve thee,
Understanding shall keepe thee :
To deliver thee from the way of the evill man,
From the man that speaketh froward things.
Who leave the pathes of uprightnesse,
To walke in the wayes of darkenesse :
Who reioyce to doe evill,
And delight in the frowardnesse of the wicked.
Whose wayes are crooked,
And they froward in their pathes.
To deliver thee from the strange woman,
Even from the stranger, which flattereth with her words :

and safety from evill company,

PROVERBES

CHAPTER II

and direction
in good wayes.

Which forsaketh the guide of her youth,
And forgetteth the covenant of her God.
For her house inclineth unto death,
And her pathes unto the dead :
None that goe unto her, returne againe,
Neither take they hold of the pathes of life.
That thou mayest walke in the way of good men,
And keepe the pathes of the righteous.
For the upright shall dwell in the land,
And the perfect shall remaine in it.
But the wicked shall be cut off from the earth,
And the transgressours shalbe rooted out of it.

CHAPTER III

An exhortation
to obedience,

MY sonne, forget not my lawe ;
But let thine heart keepe my commaundements
For length of dayes, and long life,
And peace shall they adde to thee.
Let not mercy and trueth forsake thee :
Bind them about thy necke,
Write them upon the table of thine heart.
So shalt thou find favour, and good understanding
In the sight of God, and man.

to faith,

Trust in the LORD with all thine heart ;
And leane not unto thine owne understanding.
In all thy wayes acknowledge him,
And he shall direct thy pathes.

to mortifi-
cation,

Be not wise in thine owne eyes :
Feare the LORD, and depart from evill.
It shalbe health to thy navill,
And marrow to thy bones.

to devotion,

Honour the LORD with thy substance,
And with the first fruits of all thine increase.
So shall thy barnes be filled with plenty,
And thy presses shall burst out with new wine.

to patience.

My sonne, despise not the chastening of the LORD :
Neither be weary of his correction.
For whom the LORD loveth, he correcteth,
Even as a father the sonne, in whom he delighteth.

PROVERBES

CHAPTER III

The happy
gaine of wise-
dome.

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better then the merchandise
of silver,

And the gaine thereof, then fine gold.
She is more precious then Rubies :
And all the things thou canst desire, are not to be com-
pared unto her.

Length of dayes is in her right hand :
And in her left hand, riches and honour.
Her wayes are wayes of plesantnesse :
And all her pathes are peace.
She is a tree of life, to them that lay hold upon her :
And happy is every one that retaineth her.
The LORD by wisdom hath founded the earth ;
By understanding hath he established the heavens.
By his knowledge the depthes are broken up ;
And the cloudes droppe downe the dew.

The power,

and the benefits
of wisdom.

My sonne, let not them depart from thine eyes :
Keepe sound wisdom and discretion.
So shall they bee life unto thy soule,
And grace to thy necke.
Then shalt thou walke in thy way safely,
And thy foot shall not stumble.
When thou lyeest downe, thou shalt not be afraide :
Yea, thou shalt lye downe, and thy sleepe shalbe sweet.
Be not afraid of sudden feare,
Neither of the desolation of the wicked, when it commeth.
For the LORD shalbe thy confidence,
And shall keepe thy foote from being taken.

An exhortation
to charitable-
nesse,

Withhold not good from them to whom it is due,
When it is in the power of thine hand to doe it.
Say not unto thy neighbour, Goe, and come againe,
And to morrow I will give,
When thou hast it by thee.
Devise not evil against thy neighbour,
Seeing hee dwelleth securely by thee.

peaceable-
nesse,
and contented-
nesse.

Strive not with a man without cause,
If hee have done thee no harme.

Envie thou not the oppressour,

PROVERBES

CHAPTER III

The cursed
state of the
wicked.

And choose none of his wayes.
For the froward is abomination to the LORD :
But his secret is with the righteous.

The curse of the LORD is in the house of the wicked :
But he blesseth the habitation of the iust.
Surely he scorneth the scornors :
But he giveth grace unto the lowly.
The wise shall inherite glory,
But shame shalbe the promotion of fooles.

CHAPTER IIII

Solomon, to
perswade
obedience,

sheweth what
instruction hee
had of his
parents,

to study
wisdome,

HEARE, ye children, the instruction of a father,
And attend to know understanding.

For I give you good doctrine :
Forsake you not my law.
For I was my fathers sonne,
Tender and onely beloved in the sight of my mother.
He taught me also, and said unto me,
Let thine heart reteine my wordes :
Keepe my commandements, and live.
Get wisdome, get understanding :
Forget it not, neither decline from the wordes of my mouth.
Forsake her not, and she shall preserve thee :
Love her, and she shall keepe thee.
Wisdome is the principall thing, therefore get wisdome :
And with all thy getting, get understanding.
Exalt her, and shee shall promote thee :
Shee shall bring thee to honour, when thou doest im-
brace her.
She shall give to thine head an ornament of grace,
A crowne of glory shall she deliver to thee.
Heare, O my sonne, and receive my sayings :
And the yeeres of thy life shalbe many.
I have taught thee in the way of wisdome :
I have lead thee in right pathes.
When thou goest, thy steps shall not be straitned,
And when thou runnest, thou shalt not stumble.
Take fast hold of instruction, let her not goe ;
Keepe her, for she is thy life.

Enter not into the path of the wicked,

PROVERBES

And goe not in the way of evill men.
Avoid it, passe not by it,
Turne from it, and passe away.
For they sleepe not except they have done mischief:
And their sleepe is taken away unlesse they cause some
to fall.

For they cate the bread of wickednesse,
And drinke the wine of violence.
But the path of the iust is as the shining light
That shineth more and more unto the perfect day.
The way of the wicked is as darknes:
They know not at what they stumble.

My sonne, attend to my words,
Incline thine eare unto my sayings.
Let them not depart from thine eyes:
Keepe them in the midst of thine heart.
For they are life unto those that find them,
And health to all their flesh.

Keepe thy heart with all diligence:
For out of it are the issues of life.
Put away from thee a froward mouth,
And perverse lips put farre from thee.
Let thine eyes looke right on,
And let thine eye lids looke straight before thee.
Ponder the path of thy feet,
And let all thy wayes be established.
Turne not to the right hande nor to the left:
Remove thy foot from evil.

CHAPTER V

MY sonne, attend unto my wisdome,
And bowe thine eare to my understanding.
That thou mayest regard discretion,
And that thy lips may keepe knowledge.

For the lips of a strange woman drop as an hony combe,
And her mouth is smother then oyle.
But her end is bitter as wormewood,
Sharpe as a two edged sword.

CHAPTER III

and to shun
the path of
the wicked.

Hee exhorteth
to faith,

and sancti-
fication.

Solomon ex-
horteth to the
studie of wise-
dome.

He sheweth the
mischiefe of
whoredome
and riot.

PROVERBES

CHAPTER V

Her feete goe downe to death :
Her steps take hold on hell.
Lest thou shouldst ponder the path of life,
Her wayes are moveable, that thou canst not know
them.

Hear me now therefore, O yee children :
And depart not from the words of my mouth.
Remove thy way farre from her,
And come not nie the doore of her house :
Lest thou give thine honour unto others,
And thy yeeres unto the cruell :
Lest strangers be filled with thy wealth,
And thy labors be in the house of a stranger,
And thou mourne at the last,
When thy flesh and thy body are consumed,
And say, How have I hated instruction,
And my heart despised reproofe ?
And have not obeyed the voyce of my teachers,
Nor inclined mine eare to them that instructed me ?
I was almost in all evill,
In the midst of the congregation and assembly.

He exhorteth
to contented-
nes, liberalitie,
and chastitie.

Drinke waters out of thine owne cisterne,
And running waters out of thine owne well.
Let thy fountaines bee dispersed abroad,
And rivers of waters in the streets.
Let them be onely thine owne,
And not strangers with thee.
Let thy fountaine be blessed :
And reioyce with the wife of thy youth.
Let her bee as the loving Hinde and pleasant Roe,
Let her breasts satisfie thee at all times,
And be thou ravisht alwayes with her love.
And why wilt thou, my sonne, be ravisht with a strange
woman,
And imbrace the bosome of a stranger ?
For the wayes of man are before the eyes of the Lord,
And he pondereth all his goings.

The wicked are
overtaken with
their owne
sinnes.

His owne iniquities shall take the wicked himselfe,
And he shall be holden with the coards of his sinnes.
He shall die without instruction,
And in the greatnesse of his folly he shal goe astray.

PROVERBES

CHAPTER VI

CHAPTER VI

Against sureti-
ship,

MY sonne, if thou bee surety for thy friend,
If thou hast stricken thy hand with a stranger,
Thou art snared with the words of thy mouth,
Thou art taken with the wordes of thy mouth.
Doe this now, my sonne, and deliver thy selfe,
When thou art come into the hand of thy friend :
Goe, humble thy selfe, and make sure thy friend.
Give not sleepe to thine eyes,
Nor slumber to thine eyelids.
Deliver thy selfe as a Roe from the hand of the hunter,
And as a bird from the hand of the fowler.

Goe to the Ant, thou sluggard,
Consider her wayes, and be wise.
Which having no guide,
Overseer, or ruler,
Provideth her meat in the Summer,
And gathereth her food in the harvest.
How long wilt thou sleepe, O sluggard ?
When wilt thou arise out of thy sleepe ?
Yet a little sleepe, a little slumber,
A little folding of the hands to sleepe.
So shall thy povertie come as one that travaileth,
And thy want as an armed man.

Idlennesse,

A naughtie person, a wicked man
Walketh with a froward mouth.
He winketh with his eyes, he speaketh with his feete,
Hee teacheth with his fingers.
Frowardnesse is in his heart, he deviseth mischief
continually,
He soweth discord.
Therefore shall his calamitie come suddenly ;
Suddenly shall hee be broken without remedie.

And mischiev-
ousnesse.

These sixe things doeth the LORD hate ;
Yea seven are an abomination unto him :
A proude looke, a lying tongue,
And hands that shed innocent blood :
An heart that deviseth wicked imaginations,
Feet that be swift in running to mischief :

Seven things
hatefull to
God.

PROVERBES

CHAPTER VI

The blessings
of obedience.

A false witnesseth that speaketh lies ;
And him that soweth discord among brethren.

My sonne, keepe thy fathers commandement,
And forsake not the law of thy mother.
Binde them continually upon thine heart,
And tie them about thy necke.
When thou goest, it shall leade thee ;
When thou sleepest, it shall keepe thee ;
And when thou awakest, it shall talke with thee.
For the Commandement is a lampe, and the Lawe is
light :

The mischiefes
of whoredome.

And reproofes of instruction are the way of life :
To keepe thee from the evill woman,
From the flatterie of the tongue of a strange woman.
Lust not after her beautie in thine heart ;
Neither let her take thee with her eyelids.
For by meanes of a whorish woman, a man is brought to
a piece of bread :
And the adulteresse will hunt for the precious life.
Can a man take fire in his bosome,
And his clothes not be burnt ?
Can one goe upon hote coales,
And his feete not be burnt ?
So he that goeth in to his neighbours wife ;
Whosoever toucheth her, shall not be innocent.
Men doe not despise a thiefe, if he steale
To satisfie his soule, when hee is hungry :
But if he be found, he shall restore sevenfold,
He shall give all the substance of his house.
But who so committeth adultery with a woman, lacketh
understanding :
Hee that doeth it, destroyeth his owne soule.
A wound and dishonour shall he get,
And his reproch shall not be wiped away.
For iealousie is the rage of a man :
Therefore he will not spare in the day of vengeance.
He will not regard any ransome ;
Neither will hee rest content, though thou givest many
giftes.

PROVERBES

CHAPTER VII

CHAPTER VII

MY sonne, keepe my words,
And lay up my commaundements with thee.
Keepe my commaundements, and live :
And my law as the apple of thine eye.
Bind them upon thy fingers,
Write them upon the table of thine heart.
Say unto Wisedome, Thou art my sister,
And call Understanding thy kinsewoman,
That they may keepe thee from the strange woman,
From the stranger which flattereth with her words.

Solomon per-
swadeth to a
sincere and
kind famili-
aritie with
wisedome.

For at the windowe of my house
I looked through my casement,
And behelde among the simple ones,
I discerned among the youths,
A yong man void of understanding,
Passing through the streete neere her corner,
And he went the way to her house,
In the twilight in the evening,
In the blacke and darke night :
And behold, there met him a woman,
With the attire of an harlot, and subtill of heart.
(She is loud and stubburne,
Her feet abide not in her house :
Now is shee without, now in the streetes,
And lieth in waite at every corner.)
So she caught him, and kissed him,
And with an impudent face, said unto him,
I have peace offerings with me :
This day have I paid my vows.
Therefore came I forth to meete thee,
Diligently to seeke thy face, and I have found thee.
I have deckt my bed with coverings of tapestrie,
With carved workes, with fine linnen of Egypt.
I have perfumed my bed
With myrrhe, aloes, and cynamom.
Come, let us take our fill of love untill the morning,
Let us solace our selves with loves.
For the good-man is not at home,
He is gone a long iourney.

In an example
of his owne ex-
perience, he
sheweth

the cunning
of an whore,

PROVERBES

CHAPTER VII

And the desperate simplicitie of a yong wanton.

He hath taken a bag of money with him,
And will come home at the day appointed.
With much faire speech she caused him to yeeld,
With the flattering of her lips she forced him.
He goeth after her straightway,
As an ox goeth to the slaughter,
Or as a foole to the correction of the stocks,
Til a dart strike through his liver,
As a bird hasteth to the snare,
And knoweth not that it is for his life.

Hee dehorteth from such wickednesse.

Hearken unto me now therefore, O ye children,
And attend to the words of my mouth.
Let not thine heart decline to her wayes,
Goe not astray in her paths.
For shee hath cast downe many wounded :
Yea many strong men have bene slaine by her.
Her house is the way to hell,
Going downe to the chambers of death.

CHAPTER VIII

The fame,

DOETH not Wisedome crie ?
And Understanding put forth her voice ?
Shee standeth in the top of high places,
By the way in the places of the pathes.
She cryeth at the gates, at the entrie of the citie,
At the comming in at the doores.
Unto you, O men, I call,
And my voice is to the sonnes of man.
O yee simple, understand wisdome :
And yee fooles, be yee of an understanding heart.
Hear, for I will speake of excellent things :
And the opening of my lippes shalbe right things.
For my mouth shall speake truth,
And wickednesse is an abomination to my lippes.
All the words of my mouth are in righteousnes,
There is nothing froward or perverse in them.
They are all plaine to him that understandeth :
And right to them that find knowledge.
Receive my instruction, and not silver :
And knowledge rather then choise gold.
For wisdome is better then rubies :

and evidencie of wisdome.

The excellencie,

PROVERBES

CHAPTER VIII

And all the things that may be desired, are not to be compared to it.

the nature,

I wisdom dwell with prudence,
And find out knowledge of witty inventions.

The feare of the LORD is to hate evill :

Pride and arrogancie, and the evill way,

And the froward mouth doe I hate.

Counsell is mine, and sound wisdom :

I am understanding, I have strength.

By me kings reigne,

the power,

And princes decree iustice.

By me Princes rule,

And Nobles, even all the Iudges of the earth.

I love them that love me,

And those that seeke me early, shall find me.

Riches and honour are with me,

the riches,

Yea durable riches and righteousnesse.

My fruite is better then gold, yea then fine gold,

And my revenue then choise silver.

I leade in the way of righteousnesse,

In the midst of the pathes of iudgment,

That I may cause those that love me, to inherite substance :

And I will fill their treasures.

The LORD possessed me in the beginning of his way,

and the
eternitie of
wisedome.

Before his works of old.

I was set up from everlasting, from the beginning,

Or ever the earth was.

When there were no depthes, I was brought forth :

When there were no fountaines abounding with water.

Before the mountaines were settled :

Before the hilles, was I brought forth :

While as yet he had not made the earth,

Nor the fields, nor the highest part of the dust of the world.

When hee prepared the heavens, I was there :

When he set a compasse upon the face of the depth.

When he established the cloudes above :

When he strengthened the fountaines of the deepe.

When he gave to the sea his decree,

That the waters should not passe his commandement :

When he appointed the foundations of the earth :

Then I was by him, as one brought up with him :

And I was daily his delight,

PROVERBES

CHAPTER VIII

Wisdom is to
be desired for
the blessed-
ness it
bringeth.

Reioycing alwayes before him :
Reioycing in the habitable part of his earth,
And my delights were with the sonnes of men.
Nowe therefore hearken unto me, O yee children :
For blessed are they that keepe my wayes.
Heare instruction, and bee wise,
And refuse it not.
Blessed is the man that heareth me :
Watching daily at my gates,
Waiting at the postes of my doores.
For whoso findeth mee, findeth life,
And shall obtaine favour of the LORD.
But hee that sinneth against me, wrongeth his owne
soule ;
All they that hate me, love death.

CHAPTER IX

The discipline,

and doctrine
of wisdom.

WISEDOME hath builded her house :
She hath hewen out her seven pillars.
She hath killed her beastes ; she hath mingled
her wine :
She hath also furnished her table.
She hath sent forth her maidens ; she cryeth
Upon the highest places of the citie.
Who so is simple, let him turne in hither :
As for him that wanteth understanding, she sayth to him :
Come, eate of my bread,
And drinke of the wine, which I have mingled.
Forsake the foolish, and live ;
And goe in the way of understanding.
He that reproveth a scorner, getteth to himselfe shame :
And he that rebuketh a wicked man, getteth himselfe a blot.
Reprove not a scorner, lest hee hate thee :
Rebuke a wise man, and hee will love thee.
Give instruction to a wise man, and he will be yet wiser :
Teach a iust man, and he will increase in learning.
The feare of the LORD is the beginning of wisdom :
And the knowledge of the holy is understanding.
For by me thy dayes shall be multiplied :
And the yeeres of thy life shalbe increased.
If thou be wise, thou shalt be wise for thy selfe :
But if thou scornest, thou alone shalt beare it.

PROVERBES

A foolish woman is clamorous :
She is simple, and knoweth nothing.
For she sitteth at the doore of her house
On a seate, in the high places of the Citie :
To call passengers

Who go right on their wayes :

Who so is simple, let him turne in hither :

And as for him that wanteth understanding, she saith to
him ;

Stollen waters are sweet,

And bread eaten in secret is pleasant.

But hee knoweth not that the dead are there ;

And that her guests are in the depths of hell.

CHAPTER

IX

The custome,

and error
of folly.

CHAPTER X

THE Proverbes of Solomon :

A WISE sonne maketh a glad father :

But a foolish sonne is the heavinesse of his mother.

Treasures of wickednesse profit nothing :

But righteousnes delivereth from death.

The LORD will not suffer the soule of the righteous to
famish :

But he casteth away the substance of the wicked.

Hee becommeth poore that dealeth with a slacke hand :

But the hand of the diligent, maketh rich.

Hee that gathereth in Summer, is a wise sonne :

But hee that sleepeth in harvest, is a sonne that causeth
shame.

Blessings are upon the head of the iust :

But violence covereth the mouth of the wicked.

The memorie of the iust is blessed :

But the name of the wicked shall rot.

The wise in heart will receive commaundements :

But a prating foole shall fall.

He that walketh uprightly, walketh surely :

But he that perverteth his wayes, shalbe knowen.

Hee that winketh with the eye, causeth sorrow :

But a prating foole shall fall.

The mouth of a righteous man is a well of life :

But violence covereth the mouth of the wicked.

Hatred stirreth up strifes :

But love covereth all sinnes.

From this
Chapter to
the five and
twentieth, are
sundry observa-
tions of morall
vertues, and
their contrary
vices.

PROVERBES

CHAPTER X

In the lips of him that hath understanding, wisdom
is found :

But a rod is for the backe of him that is voyd of under-
standing.

Wise men lay up knowledge :

But the mouth of the foolish is neere destruction.

The rich mans wealth is his strong citie :

The destruction of the poore is their povertie.

The labour of the righteous tendeth to life :

The fruite of the wicked to sinne.

He is in the way of life that keepeth instruction :

But hee that refuseth reproofe, erreth.

Hee that hideth hatred with lying lippes,

And he that uttereth a slander, is a foole.

In the multitude of words there wanteth not sinne :

But he that refraineth his lippes, is wise.

The tongue of the iust is as choise silver :

The heart of the wicked is little worth.

The lippes of the righteous feed many :

But fooles die for want of wisdom.

The blessing of the LORD, it maketh rich,

And hee addeth no sorrow with it.

It is as a sport to a foole to doe mischief :

But a man of understanding hath wisdom.

The feare of the wicked, it shall come upon him :

But the desire of the righteous shalbe granted.

As the whirlwinde passeth, so is the wicked no more :

But the righteous is an everlasting foundation.

As vineger to the teeth, and as smoke to the eyes,

So is the sluggard to them that send him.

The feare of the LORD prolongeth dayes :

But the yeeres of the wicked shalbe shortened.

The hope of the righteous shall bee gladnesse :

But the expectation of the wicked shall perish.

The way of the LORD is strength to the upright :

But destruction shall bee to the workers of iniquitie.

The righteous shall never bee removed :

But the wicked shall not inhabite the earth.

The mouth of the iust bringeth fourth wisdom :

But the froward tongue shalbe cut out.

The lips of the righteous know what is acceptable :

But the mouth of the wicked speaketh frowardnesse.

PROVERBES

CHAPTER XI

CHAPTER XI

A FALSE ballance is abomination to the LORD :
But a iust weight is his delight.
When pride commeth, then commeth shame :
But with the lowly is wisdom.
The integritie of the upright shall guide them :
But the perversenesse of transgressours shall destroy them.
Riches profite not in the day of wrath :
But righteousnesse delivereth from death.
The righteousnesse of the perfect shall direct his way :
But the wicked shall fall by his owne wickednesse.
The righteousnesse of the upright shall deliver them :
But transgressours shall be taken in their owne naughtinesse.
When a wicked man dieth, his expectation shall perish :
And the hope of uniuert men perisheth.
The righteous is delivered out of trouble,
And the wicked commeth in his stead.
An hypocrite with his mouth destroyeth his neighbour :
But through knowledge shall the iust be delivered.
When it goeth well with the righteous, the citie reioyceth :
And when the wicked perish, there is shouting.
By the blessing of the upright the citie is exalted ;
But it is overthrowen by the mouth of the wicked.
He that is void of wisdom, despiseth his neighbour :
But a man of understanding holdeth his peace.
A tale-bearer revealeth secrets :
But hee that is of a faithfull spirit, concealeth the matter.
Where no counsell is, the people fall :
But in the multitude of counsellors there is safetie.
Hee that is suretie for a stranger, shall smart for it :
And hee that hateth suretiship, is sure.
A gracious woman retaineth honour :
And strong men retaine riches.
The mercifull man doeth good to his owne soule :
But he that is cruell, troubleth his owne flesh.
The wicked worketh a deceitfull worke :
But to him that soweth righteousnesse, shall be a sure
reward.
As righteousnesse tendeth to life :
So he that pursueth euill, pursueth it to his owne death.
They that are of a froward heart, are abomination to the
LORD :

PROVERBES

CHAPTER XI

But such as are upright in their way, are his delight.
Though hand ioyne in hand, the wicked shall not be unpunished :
But the seede of the righteous shall be delivered.
As a iewell of golde in a swines snowt ;
So is a faire woman which is without discretion.
The desire of the righteous is onely good :
But the expectation of the wicked is wrath.
There is that scattereth, and yet increaseth ;
And there is that withholdeth more then is meete, but it tendeth to povertie.
The liberall soule shalbe made fat :
And he that watereth, shall be watered also himselfe.
Hee that withholdeth corne, the people shall curse him :
But blessing shall be upon the head of him that selleth it.
He that diligently seeketh good, procureth favour :
But hee that seeketh mischief, it shall come unto him.
He that trusteth in his riches, shall fall :
But the righteous shall flourish as a branch.
He that troubleth his owne house, shall inherite the winde :
And the foole shall be servant to the wise of heart.
The fruit of the righteous is a tree of life :
And hee that winneth soules, is wise.
Behold, the righteous shalbe recompensed in the earth :
Much more the wicked and the sinner.

CHAPTER XII

WHOSO loveth instruction, loveth knowledge :
But he that hateth reproofe, is brutish.
A good man obtaineth favour of the Lord :
But a man of wicked devices will he condemne.
A man shall not bee established by wickednesse :
But the roote of the righteous shall not be mooved.
A vertuous woman is a crowne to her husband :
But she that maketh ashamed, is as rottennesse in his bones.
The thoughts of the righteous are right :
But the counsels of the wicked are deceit.
The words of the wicked are to lie in waite for blood :
But the mouth of the upright shall deliver them.
The wicked are overthrowen, and are not :
But the house of the righteous shall stand.
A man shall be commended according to his wisdom :

PROVERBS

CHAPTER XII

But hee that is of a perverse heart, shall be despised.
Hee that is despised and hath a servant, is better
Then he that honoureth himselfe, and lacketh bread.
A righteous man regardeth the life of his beast :
But the tender mercies of the wicked are cruell.
Hee that tilleth his land, shall bee satisfied with bread :
But he that followeth vaine persons, is void of understanding.
The wicked desireth the net of evill men :
But the roote of the righteous yeeldeth fruit.
The wicked is snared by the transgression of his lippes :
But the iust shall come out of trouble.
A man shall bee satisfied with good by the fruit of his mouth,
And the recompence of a mans hands shall bee rendred
unto him.
The way of a foole is right in his owne eyes :
But he that hearkeneth unto counsell, is wise.
A fooles wrath is presently knowen :
But a prudent man covereth shame.
He that speaketh trueth, sheweth fourth righteousnessse :
But a false witnessse, deceit.
There is that speaketh like the pearcings of a sword :
But the tongue of the wise is health.
The lippe of trueth shall bee established for ever :
But a lying tongue is but for a moment.
Deceit is in the heart of them that imagine evill :
But to the counsellours of peace, is ioy.
There shall no evill happen to the iust :
But the wicked shall bee filled with mischief.
Lying lippes are abomination to the LORD :
But they that deale truely, are his delight.
A prudent man concealeth knowledge :
But the heart of fooles proclaimeth foolishnesse.
The hand of the diligent shall beare rule :
But the slouthfull shall bee under tribute.
Heavinessse in the heart of man maketh it stoope :
But a good word maketh it glad.
The righteous is more excellent then his neighbour :
But the way of the wicked seduceth them.
The slouthfull man rosteth not that which he tooke in
hunting :
But the substance of a diligent man is precious.
In the way of righteousnessse is life,
And in the path-way thereof there is no death.

PROVERBES

CHAPTER XIII

CHAPTER XIII

A WISE sonne heareth his fathers instruction :
But a scorner heareth not rebuke.
A man shall eate good by the fruit of his mouth :
But the soule of the transgressours, shall eate violence.
He that keepeth his mouth, keepeth his life :
But hee that openeth wide his lips, shall have destruction.
The soule of the sluggard desireth, and hath nothing :
But the soule of the diligent shall be made fat.
A righteous man hateth lying :
But a wicked man is loathsome, and commeth to shame.
Righteousnesse keepeth him that is upright in the way :
But wickednesse overthroweth the sinner.
There is that maketh himselfe rich, yet hath nothing :
There is that maketh himselfe poore, yet hath great riches.
The ransome of a mans life are his riches :
But the poore heareth not rebuke.
The light of the righteous reioyceth :
But the lampe of the wicked shall be put out.
Onely by pride commeth contention :
But with the well advised is wisdom.
Wealth gotten by vanitie shall be diminished :
But he that gathereth by labour, shall increase.
Hope deferred maketh the heart sicke :
But when the desire commeth, it is a tree of life.
Whoso despiseth the word, shall be destroyed :
But he that feareth the commaundement, shall be rewarded.
The lawe of the wise is a fountaine of life,
To depart from the snares of death.
Good understanding giveth favour :
But the way of transgressours is hard.
Every prudent man dealeth with knowledge :
But a foole layeth open his folly.
A wicked messenger falleth into mischief :
But a faithfull ambassadour is health.
Poverty and shame shall be to him that refuseth instruction :
But he that regardeth reproofe, shall be honoured.
The desire accomplished is sweet to the soule :
But it is abomination to fooles to depart from evill.
He that walketh with wise men, shall be wise :
But a companion of fooles shall be destroyed.
Evill pursueth sinners :

PROVERBES

CHAPTER
XIII

But to the righteous, good shall be repayd.
A good man leaveth an inheritance to his childrens children:
And the wealth of the sinner is layd up for the iust.
Much food is in the tillage of the poore :
But there is that is destroyed for want of iudgement.
He that spareth his rod, hateth his sonne :
But he that loveth him, chasteneth him betimes.
The righteous eateth to the satisfying of his soule :
But the belly of the wicked shall want.

CHAPTER XIII

EVERY wise woman buildeth her house ;
But the foolish plucketh it downe with her hands.
He that walketh in his uprightnesse, feareth the
Lord :

But he that is perverse in his wayes, despiseth him.
In the mouth of the foolish is a rod of pride :
But the lippes of the wise shall preserve them.
Where no Oxen are, the crib is cleane :
But much increase is by the strength of the Oxe.
A faithfull witnessse will not lye :
But a false witnessse will utter lyes.
A scorner seeketh wisdome, and findeth it not :
But knowledge is easie unto him that understandeth.
Goe from the presence of a foolish man,
When thou perceivest not in him the lippes of knowledge.
The wisdome of the prudent is to understand his way :
But the folly of fooles is deceit.
Fooles make a mocke at sinne :
But among the righteous there is favour.
The heart knoweth his owne bitterness ;
And a stranger doth not intermeddle with his ioy.
The house of the wicked shall bee overthrowen :
But the tabernacle of the upright shall flourish.
There is a way which seemeth right unto a man :
But the end thereof are the wayes of death.
Even in laughter the heart is sorrowfull ;
And the end of that mirth is heavinesse.
The backslider in heart shall be filled with his owne wayes :
And a good man shall be satisfied from himselfe.
The simple beleeveth every word :
But the prudent man looketh well to his going.

PROVERBS

CHAPTER XIII

A wise man feareth, and departeth from evill :
But the foole rageth, and is confident.
Hee that is soone angry, dealeth foolishly :
And a man of wicked devices is hated.
The simple inherite folly :
But the prudent are crowned with knowledge.
The evill bowe before the good :
And the wicked at the gates of the righteous.
The poore is hated even of his owne neighbour :
But the rich hath many friends.
He that despiseth his neighbour, sinneth :
But he that hath mercy on the poore, happy is he.
Doe they not erre that devise evil ?
But mercy and trueth shall be to them that devise good.
In all labour there is profit :
But the talke of the lippes tendeth onely to penury.
The crowne of the wise is their riches :
But the foolishnesse of fooles is folly.
A true wisse delivereth soules :
But a deceitfull wisse speaketh lyes.
In the feare of the LORD is strong confidence :
And his children shall have a place of refuge.
The feare of the LORD, is a fountaine of life,
To depart from the snares of death.
In the multitude of people is the kings honour :
But in the want of people is the destruction of the prince.
Hee that is slow to wrath, is of great understanding :
But hee that is hasty of spirit, exalteth folly.
A sound heart, is the life of the flesh :
But envie, the rottennesse of the bones.
Hee that oppresseth the poore, reprocheth his Maker :
But hee that honoureth him, hath mercy on the poore.
The wicked is driven away in his wickednes :
But the righteous hath hope in his death.
Wisdomeresteth in the heart of him that hath under-
standing :
But that which is in the midst of fooles, is made knowen.
Righteousnes exalteth a nation :
But sinne is a reproch to any people.
The Kings favour is toward a wise servant :
But his wrath, is against him that causeth shame.

PROVERBES

CHAPTER XV

CHAPTER XV

A SOFT answer turneth away wrath :
But grievous words stirre up anger.
The tongue of the wise, useth knowledge aright :
But the mouth of fooles, powreth out foolishnes.
The eyes of the LORD are in every place,
Beholding the evill and the good.
A wholesome tongue is a tree of life :
But perversnesse therein is a breach in the spirit.
A foole despiseth his fathers instruction :
But hee that regardeth reprove, is prudent.
In the house of the righteous is much treasure :
But in the revenues of the wicked is trouble.
The lippes of the wise disperse knowledge :
But the heart of the foolish, doeth not so.
The sacrifice of the wicked is an abomination to the LORD :
But the prayer of the upright is his delight.
The way of the wicked is an abomination unto the LORD :
But he loveth him that followeth after righteousnes.
Correction is grievous unto him that forsaketh the way :
And he that hateth reprove, shall die.
Hell and destruction are before the LORD :
How much more then, the hearts of the children of men ?
A scorner loveth not one that reproveth him :
Neither will he goe unto the wise.
A merry heart maketh a cheerefull countenance :
But by sorrow of the heart, the spirit is broken.
The heart of him that hath understanding, seeketh
knowledge :
But the mouth of fooles feedeth on foolishnesse.
All the dayes of the afflicted are evill :
But he that is of a merry heart, hath a continuall feast.
Better is little with the feare of the LORD,
Then great treasure, and trouble therewith.
Better is a dinner of herbes where love is,
Then a stalled oxe, and hatred therewith.
A wrathfull man stirreth up strife :
But he that is slow to anger, appeaseth strife.
The way of the slouthfull man is as an hedge of thornes :
But the way of the righteous is made plaine.
A wise sonne maketh a glad father :
But a foolish man despiseth his mother.

PROVERBES

CHAPTER XV

Folly is ioy to him that is destitute of wisdom :
But a man of understanding walketh uprightly.
Without counsell, purposes are disappointed :
But in the multitude of counsellours they are established.
A man hath ioy by the answer of his mouth :
And a word spoken in due season, how good is it ?
The way of life is above to the wise,
That he may depart from hell beneath.
The LORD will destroy the house of the proud :
But he will establish the border of the widow.
The thoughts of the wicked are an abomination to the LORD :
But the wordes of the pure, are pleasant words.
Hee that is greedy of gaine, troubleth his owne house :
But he that hateth gifts, shall live.
The heart of the righteous studieth to answer :
But the mouth of the wicked, powreth out evil things.
The LORD is farre from the wicked :
But hee heareth the prayer of the righteous.
The light of the eyes reioyceth the heart :
And a good report maketh the bones fat.
The eare that heareth the reproofe of life,
Abideth among the wise.
He that refuseth instruction, despiseth his owne soule :
But he that heareth reproofe, getteth understanding.
The feare of the LORD is the instruction of wisdom ;
And before honour is humilitie.

CHAPTER XVI

THE preparations of the heart in man,
And the answer of the tongue, is from the LORD.
All the wayes of a man are cleane in his owne eyes :
But the LORD weigheth the spirits.
Commit thy workes unto the LORD,
And thy thoughts shalbe established.
The LORD hath made all things for himselfe :
Yea, even the wicked for the day of evill.
Every one that is proud in heart, is an abomination to the
LORD :
Though hand ioyne in hand, he shall not be unpunished.
By mercy and truth iniquitie is purged :
And by the feare of the LORD, men depart from evill.
When a mans wayes please the LORD,

PROVERBES

CHAPTER XVI

He maketh even his enemies to be at peace with him.
Better is a little with righteousness,
Then great renewes without right.
A mans heart deviseth his way :
But the LORD directeth his steps.
A divine sentence is in the lips of the king :
His mouth transgresseth not in iudgement.
A iust weight and ballance are the LORDS :
All the weights of the bagge are his worke.
It is an abomination to kings to commit wickednesse :
For the throne is established by righteousness.
Righteous lips are the delight of kings :
And they love him that speaketh right.
The wrath of a king is as messengers of death :
But a wise man will pacifie it.
In the light of the kings countenance is life,
And his favour is as a cloude of the latter raine.
How much better is it to get wisdom, then gold ?
And to get understanding, rather to be chosen then silver ?
The high way of the upright is to depart from evill :
Hee that keepeth his way, preserveth his soule.
Pride goeth before destruction :
And an haucie spirit before a fall.
Better it is to be of an humble spirit with the lowly,
Then to divide the spoile with the proud.
He that handleth a matter wisely, shall finde good :
And who so trusteth in the LORD, happy is hee.
The wise in heart shall be called prudent ;
And the sweetness of the lips increaseth learning.
Understanding is a well-spring of life unto him that hath it :
But the instruction of fooles is folly.
The heart of the wise teacheth his mouth,
And addeth learning to his lippes.
Pleasant words are as an honycombe,
Sweete to the soule, and health to the bones.
There is a way that seemeth right unto a man ;
But the end thereof are the wayes of death.
Hee that laboureth, laboureth for himselfe ;
For his mouth craveth it of him.
An ungodly man diggeth up evill :
And in his lips there is as a burning fire.
A froward man soweth strife ;
And a whisperer separateth chiefe friends.

PROVERBES

CHAPTER XVI

A violent man enticeth his neighbour,
And leadeth him into the way that is not good.
He shutteth his eyes to devise froward things :
Mooving his lips he bringeth evill to passe.
The hoary head is a crowne of glory,
If it be found in the way of righteousness.
He that is slow to anger, is better then the mighty :
And he that ruleth his spirit, then he that taketh a citie.
The lot is cast into the lap :
But the whole disposing thereof is of the LORD.

CHAPTER XVII

BETTER is a drie morsell, and quietnesse therewith ;
Then an house full of sacrifices with strife.
A wise servant shall have rule over a son that
causeth shame :
And shall have part of the inheritance among the brethren.
The fining pot is for silver, and the furnace for gold :
But the LORD trieth the hearts.
A wicked doer giveth heed to false lips :
And a liar giveth eare to a naughtie tongue.
Whoso mocketh the poore, reproacheth his maker :
And he that is glad at calamities, shall not be unpunished.
Childrens children are the crowne of old men :
And the glory of children are their fathers.
Excellent speech becommeth not a foole :
Much lesse doe lying lippes a prince.
A gift is as a precious stone in the eyes of him that
hath it :
Whithersoever it turneth, it prospereth.
He that covereth a transgression, seeketh love ;
But he that repeateth a matter, separateth very friends.
A reproofe entreth more into a wise man,
Then an hundred stripes into a foole.
An evill man seeketh onely rebellion ;
Therefore a cruell messenger shall be sent against him.
Let a beare robbed of her whelps meet a man,
Rather then a foole in his folly.
Whoso rewardeth evill for good,
Evill shall not depart from his house.
The beginning of strife is as when one letteth out water :
Therefore leave off contention, before it be medled with.

PROVERBES

He that iustificeth the wicked, and he that condemne
the iust : CHAPTER
XVII

Even they both are abomination to the Lord.
Wherefore is there a price in the hand of a foole to get
wisedome,

Seeing he hath no heart to it ?

A friend loveth at all times,

And a brother is borne for adversitie.

A man void of understanding striketh hands,
And becommeth suretie in the presence of his friend.

He loveth transgression, that loveth strife :

And he that exalteth his gate, seeketh destruction.

He that hath a froward heart, findeth no good,

And he that hath a perverse tongue, falleth into mischief.

He that begetteth a foole, doth it to his sorrow :

And the father of a foole hath no ioy.

A merrie heart doth good like a medicine :

But a broken spirit drieth the bones.

A wicked man taketh a gift out of the bosome,

To pervert the wayes of iudgement.

Wisedome is before him that hath understanding :

But the eyes of a foole are in the ends of the earth.

A foolish sonne is a grieffe to his father,

And bitternes to her that bare him.

Also to punish the iust is not good,

Nor to strike princes for equitie.

He that hath knowledge, spareth his words :

And a man of understanding is of an excellent spirit.

Even a foole, when he holdeth his peace, is counted wise :

And he that shutteth his lips, is esteemed a man of under-
standing.

CHAPTER XVIII

THROUGH desire a man having separated himselfe,
Seeketh and intermedleth with all wisedome.

A foole hath no delight in understanding,
But that his heart may discover it selfe.

When the wicked commeth, then commeth also contempt,

And with ignominie, reproch.

The words of a mans mouth, are as deepe waters,

And the well-spring of wisedome as a flowing brooke.

It is not good to accept the person of the wicked,

To overthrowe the righteous in iudgement.

PROVERBES

CHAPTER XVIII

A fooles lips enter into contention,
And his mouth calleth for strokes.
A fooles mouth is his destruction,
And his lips are the snare of his soule.
The words of a tale bearer are as wounds,
And they goe downe into the innermost parts of the belly.
Hee also that is slouthful in his worke,
Is brother to him that is a great waster.
The name of the LORD is a strong tower :
The righteous runneth into it, and is safe.
The rich mans wealth is his strong citie :
And as an high wall in his owne conceit.
Before destruction the heart of man is haughtie,
And before honour is humilitie.
He that answereth a matter before he heareth it,
It is folly and shame unto him.
The spirit of a man will sustaine his infirmitie :
But a wounded spirit who can beare ?
The heart of the prudent getteth knowledge ;
And the eare of the wise seeketh knowledge.
A mans gift maketh roome for him,
And bringeth him before great men.
He that is first in his owne cause, seemeth iust ;
But his neighbour commeth and searcheth him.
The lot causeth contentions to cease,
And parteth betweene the mighty.
A brother offended is harder to be wonne then a strong citie :
And their contentions are like the barres of a castle.
A mans belly shall be satisfied with the fruite of his mouth ;
And with the increase of his lippes shall he be filled.
Death and life are in the power of the tongue ;
And they that love it shall eate the fruite thereof.
Who so findeth a wife, findeth a good thing,
And obtaineth favour of the LORD.
The poore useth intreaties,
But the rich answereth roughly.
A man that hath friends must shewe himselfe friendly
And there is a friend that sticketh closer then a brother.

PROVERBES

CHAPTER XIX

CHAPTER XIX

BETTER is the poore that walketh in his integrity,
Then he that is perverse in his lippes, and is a foole.
Also, that the soule be without knowledge, it is
not good ;

And hee that hasteth with his feete, sinneth.

The foolishnesse of man perverteth his way :

And his heart fretteth against the Lord.

Wealth maketh many friends :

But the poore is separated from his neighbour.

A false witness shall not be unpunished :

And he that speaketh lyes, shal not escape.

Many will entreate the favour of the Prince :

And every man is a friend to him that giveth gifts.

All the brethren of the poore doe hate him :

Howe much more doe his friends goe farre from him ?

Hee pursueth them with words, yet they are wanting to him.

He that getteth wisdom loveth his owne soule :

He that keepeth understanding shall find good.

A false witness shall not be unpunished,

And hee that speaketh lyes, shall perish.

Delight is not seemely for a foole :

Much lesse for a servant to have rule over princes.

The discretion of a man deferreth his anger :

And it is his glory to passe over a transgression.

The kings wrath is as the roaring of a lyon :

But his favour is as dewe upon the grasse.

A foolish sonne is the calamity of his father ;

And the contentions of a wife are a continuall dropping.

House and riches, are the inheritance of fathers ;

And a prudent wife is from the Lord.

Slouthfulnesse casteth into a deep sleepe :

And an idle soule shall suffer hunger.

He that keepeth the commandement, keepeth his owne
soule :

But hee that despiseth his wayes, shall die.

Hee that hath pity upon the poore, lendeth unto the Lord ;

And that which he hath given, will he pay him againe.

Chasten thy sonne while there is hope ;

And let not thy soule spare for his crying.

A man of great wrath shall suffer punishment :

For if thou deliver him, yet thou must doe it againe.

PROVERBES

CHAPTER XIX

Heare counsell, and receive instruction,
That thou mayest be wise in thy latter end.
There are many devices in a mans heart :
Nevertheless the counsell of the LORD, that shall stand.
The desire of a man is his kindnesse :
And a poore man is better then a lyar.
The feare of the LORD tendeth to life,
And he that hath it shall abide satisfied :
He shall not be visited with evill.
A slouthfull man hideth his hand in his bosome,
And wil not so much as bring it to his mouth againe.
Smite a scorner, and the simple will beware ;
And reprove one that hath understanding, and he will
understand knowledge.
He that wasteth his father, and chaseth away his mother,
Is a sonne that causeth shame, and bringeth reproch.
Cease, my sonne, to heare the instruction,
That causeth to erre from the words of knowledge.
An ungodly witness scorneth iudgement :
And the mouth of the wicked devoureth iniquitie.
Iudgements are prepared for scorners,
And stripes for the backe of fooles.

CHAPTER XX

WINE is a mocker, strong drinke is raging :
And whosoever is deceived thereby, is not wise.
The feare of a king, is as the roaring of a Lion :
Who so provoketh him to anger, sinneth against his owne
soule.
It is an honour for a man to cease from strife :
But every foole will be meddling.
The sluggard will not plow by reason of the cold ;
Therefore shall he begge in harvest, and have nothing.
Counsell in the heart of man is like deepe water :
But a man of understanding will draw it out.
Most men will proclaime every one his owne goodnes :
But a faithfull man who can finde ?
The iust man walketh in his integritie :
His children are blessed after him.
A king that sitteth in the throne of iudgement,
Scattereth away all evill with his eyes.
Who can say, I have made my heart cleane,

PROVERBES

CHAPTER XX

I am pure from my sinne ?
Divers weights, and divers measures,
Both of them are alike abomination to the LORD.
Even a childe is knowen by his doings,
Whether his worke be pure, and whether it be right.
The hearing eare, and the seeing eye,
The LORD hath made even both of them.
Love not sleepe, lest thou come to povertie :
Open thine eyes, and thou shalt be satisfied with bread.
It is nought, it is nought (saith the buyer :)
But when he is gone his way, then he boasteth.
There is gold, and a multitude of Rubies :
But the lips of knowledge are a precious iewell.
Take his garment that is suerty for a stranger :
And take a pledge of him for a strange woman.
Bread of deceit is sweet to a man :
But afterwards his mouth shall be filled with gravell.
Every purpose is established by counsell :
And with good advice make warre.
He that goeth about as a tale-bearer, reveileth secrets ;
Therefore meddle not with him that flattereth with his lippes
Who so curseth his father or his mother,
His lampe shall be put out in obscure darkenesse.
An inheritance may be gotten hastily at the beginning :
But the ende thereof shall not be blessed.
Say not thou, I will recompence evil :
But wait on the LORD, and he shall save thee.
Divers waights are an abomination unto the LORD :
And a false ballance is not good.
Mans goings are of the LORD ;
How can a man then understand his owne way ?
It is a snare to the man who devoureth that which is holy :
And after vows, to make inquirie.
A wise king scattereth the wicked,
And bringeth the wheele over them.
The spirit of man is the candle of the LORD,
Searching all the inward parts of the belly.
Mercy and trueth preserve the king :
And his throne is upholden by mercy.
The glory of yong men is their strength :
And the beautie of old men is the gray head.
The blewnes of a wound cleanseth away evill :
So doe stripes the inward parts of the belly.

PROVERBS

CHAPTER XXI

CHAPTER XXI

THE kings heart is in the hand of the LORD, as the rivers of water :

Hee turneth it whithersoever he will.

Every way of a man is right in his owne eyes :

But the LORD pondereth the hearts.

To doe iustice and iudgement,

Is more acceptable to the LORD, then sacrifice.

An high looke, and a proud heart,

And the plowing of the wicked, is sinne.

The thoughts of the diligent tend onely to plenteousnes :

But of every one that is hastie, onely to want.

The getting of treasures by a lying tongue,

Is a vanitie tossed to and fro of them that seeke death.

The robbery of the wicked shall destroy them ;

Because they refuse to doe iudgement.

The way of man is froward and strange :

But as for the pure ; his worke is right.

It is better to dwell in a corner of the house top ;

Then with a brawling woman in a wide house.

The soule of the wicked desireth evill :

His neighbour findeth no favour in his eyes.

When the scorner is punished, the simple is made wise :

And when the wise is instructed, he receiveth knowledge.

The righteous man wisely considereth the house of the wicked :

But God overthroweth the wicked for their wickednesse.

Whoso stoppeth his eares at the cry of the poore,

Hee also shall cry himselfe, but shall not be heard.

A gift in secret pacifieth anger ;

And a reward in the bosome, strong wrath.

It is ioy to the iust to doe iudgement :

But destruction shalbe to the workers of iniquitie.

The man that wandreth out of the way of understanding,

Shall remaine in the congregation of the dead.

He that loveth pleasure, shall be a poore man :

Hee that loveth wine and oyle, shall not be rich.

The wicked shalbe a ransome for the righteous ;

And the transgressour for the upright.

It is better to dwell in the wilderness,

Then with a contentious and an angry woman.

PROVERBES

There is treasure to be desired, and oyle in the dwelling
of the wise :

CHAPTER
XXI

But a foolish man spendeth it up.

Hee that followeth after righteousnesse and mercy,

Findeth life, righteousnesse and honour.

A wise man scaleth the citie of the mightie,

And casteth downe the strength of the confidence thereof.

Whoso keepeth his mouth and his tongue,

Keepeth his soule from troubles.

Proud and haughtie scorner, is his name,

Who dealeth in proud wrath.

The desire of the slouthfull killeth him :

For his hands refuse to labour.

Hee coveteth greedily all the day long :

But the righteous giveth and spareth not.

The sacrifice of the wicked is abomination :

How much more, when he bringeth it with a wicked minde ?

A false witness shall perish :

But the man that heareth, speaketh constantly.

A wicked man hardeneth his face :

But as for the upright, he directeth his way.

There is no wisdom, nor understanding,

Nor counsell against the LORD.

The horse is prepared against the day of battell :

But safetie is of the LORD.

CHAPTER XXII

A GOOD name is rather to be chosen then great riches,
And loving favour rather then silver and golde.

The rich and poore meet together :

The LORD is the maker of them all.

A prudent man foreseeeth the evill, and hideth himselfe :

But the simple passe on, and are punished.

By humilitie and the feare of the LORD,

Are riches, and honour, and life.

Thornes and snares are in the way of the froward :

He that doeth keepe his soule, shalbe farre from them.

Traine up a childe in the way he should goe :

And when he is olde, hee will not depart from it.

The rich ruleth over the poore,

And the borrower is servant to the lender.

Hee that soweth iniquitie, shall reape vanitie :

PROVERBES

CHAPTER XXII

And the rodde of his anger shall faile.
Hee that hath a bountifull eye, shall bee blessed :
For hee giveth of his bread to the poore.
Cast out the scorner, and contention shall goe out ;
Yea strife, and reproch shall cease.
He that loveth purenesse of heart,
For the grace of his lips the king shall be his friend.
The eyes of the LORD preserve knowledge,
And he overthroweth the words of the transgressour.
The slothfull man sayth, There is a lyon without,
I shall be slaine in the streetes.
The mouth of strange women is a deepe pit :
He that is abhorred of the LORD shall fall therein.
Foolishnesse is bound in the heart of a child :
But the rod of correction shal drive it farre from him.
Hee that oppresseth the poore to increase his riches,
And he that giveth to the rich, shall surely come to want.
Bow downe thine eare, and heare the words of the wise,
And apply thine heart unto my knowledge.
For it is a pleasant thing, if thou keepe them within thee ;
They shall withall be fitted in thy lippes.
That thy trust may bee in the LORD,
I have made knowen to thee this day, even to thee.
Have not I written to thee excellent things
In counsailes and knowledge :
That I might make thee knowe the certainty of the words
of truth ;
That thou mightest answere the words of trueth to them
that send unto thee ?
Rob not the poore because he is poore,
Neither oppresse the afflicted in the gate.
For the LORD will plead their cause,
And spoile the soule of those that spoiled them.
Make no friendship with an angrie man :
And with a furious man thou shalt not goe ;
Lest thou learne his wayes,
And get a snare to thy soule.
Be not thou one of them that strike hands,
Or of them that are sureties for debts.
If thou hast nothing to pay,
Why should he take away thy bed from under thee ?
Remove not the ancient land marke,
Which thy fathers have set.

PROVERBES

Seest thou a man diligent in his businesse ?
Hee shall stand before kings,
He shall not stand before meane men.

CHAPTER
XXII

CHAPTER XXIII

WHEN thou sittest to eate with a ruler,
Consider diligently what is before thee.
And put a knife to thy throate,
If thou be a man given to appetite.
Be not desirous of his dainties:
For they are deceitfull meate.
Labour not to bee rich :
Cease from thine owne wisdom.
Wilt thou set thine eyes upon that which is not ?
For riches certainly make themselves wings,
They fly away as an Eagle toward heaven.
Eate thou not the bread of him that hath an evill eye,
Neither desire thou his dainty meates.
For as he thinketh in his heart, so is he :
Eate, and drinke, sayth he to thee,
But his heart is not with thee.
The morsell which thou hast eaten, shalt thou vomite up,
And loose thy sweete words.
Speake not in the eares of a foole :
For hee will despise the wisdom of thy words.
Remove not the old landmarke ;
And enter not into the fields of the fatherlesse.
For their redeemer is mighty ;
He shall plead their cause with thee.
Apply thine heart unto instruction,
And thine eares to the words of knowledge.
Withhold not correction from the child :
For if thou beatest him with the rod, he shall not die.
Thou shalt beate him with the rod,
And shalt deliver his soule from hell.
My sonne, if thine heart be wise,
My heart shall reioyce, even mine.
Yea my reines shall reioyce,
When thy lippes speake right things.
Let not thine heart envy sinners,
But be thou in the feare of the LORD all the day long.
For surely there is an end,

PROVERBES

CHAPTER XXIII

And thine expectation shall not be cut off.
Heare thou, my sonne, and be wise,
And guide thine heart in the way.
Be not amongst wine-bibbers ;
Amongst riotous eaters of flesh.
For the drunkard and the glutton shall come to poverty ;
And drousinesse shall cloath a man with ragges.
Hearken unto thy father that begate thee,
And despise not thy mother when she is old.
Buy the trueth, and sell it not ;
Also wisdom and instruction and understanding.
The father of the righteous shall greatly reioyce :
And he that begetteth a wise child, shall have ioy of him.
Thy father and thy mother shall be glad,
And she that bare thee shall reioyce.
My sonne, give me thine heart,
And let thine eyes observe my wayes.
For an whore is a deepe ditch ;
And a strange woman is a narrow pit.
She also lyeth in wait as for a pray,
And increaseth the transgressours among men.
Who hath woe ? who hath sorrow ? who hath contentions ?
Who hath babbling ? who hath wounds without cause ?
Who hath rednesse of eyes ?
They that tarry long at the wine,
They that goe to seeke mixt wine.
Looke not thou upon the wine when it is red,
When it giveth his colour in the cup,
When it moveth it selfe aright.
At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes shall behold strange women,
And thine heart shall utter perverse things.
Yea thou shalt be as he that lyeth downe in the midst of
the sea,
Or as he that lyeth upon the top of a mast.
They have striken me, shalt thou say, and I was not sicke :
They have beaten me, and I felt it not :
When shall I awake ? I will seeke it yet againe.

PROVERBES

CHAPTER XXIII

CHAPTER XXIII

BE not thou envious against evill men,
Neither desire to be with them.
For their heart studieth destruction,
And their lippes talke of mischief.
Through wisdom is an house builded,
And by understanding it is established.
And by knowledge shall the chambers bee filled
With all precious and pleasant riches.
A wise man is strong,
Yea a man of knowledge encreaseth strength.
For by wise counsell thou shalt make thy warre :
And in multitude of counsellers there is safetie.
Wisdom is too high for a foole :
He openeth not his mouth in the gate.
He that deviseth to doe evill,
Shall be called a mischievous person.
The thought of foolishnesse is sinne :
And the scorner is an abomination to men.
If thou faint in the day of adversitie,
Thy strength is small :
If thou forbear to deliver them that are drawn unto death,
And those that are ready to be slaine :
If thou sayest, Behold, we knew it not :
Doth not he that pondereth the heart, consider it ?
And he that keepeth thy soule, doth not he know it ?
And shall not hee render to every man according to his
workes ?
My sonne, eate thou honie, because it is good,
And the honie combe, which is sweete to thy taste.
So shall the knowledge of wisdom be unto thy soule :
When thou hast found it, then there shall be a reward,
And thy expectation shall not be cut off.
Lay not waite, (O wicked man) against the dwelling of the
righteous :
Spoile not his resting place.
For a iust man falleth seven times, and riseth up againe :
But the wicked shall fall into mischief.
Reioyce not when thine enemy falleth :
And let not thine heart be glad when he stumbleth :
Lest the LORD see it, and it displease him,
And hee turne away his wrath from him.

PROVERBES

CHAPTER XXIII

Fret not thy selfe because of evill men ;
Neither be thou envious at the wicked.
For there shall be no reward to the evill man :
The candle of the wicked shall be put out.
My sonne, feare thou the LORD, and the king :
And meddle not with them that are given to change.
For their calamity shall rise suddenly,
And who knoweth the ruine of them both ?

These things also belong to the wise :

It is not good to have respect of persons in iudgement.
He that sayth unto the wicked, Thou art righteous,
Him shall the people curse ; nations shall abhorre him :
But to them that rebuke him shall be delight,
And a good blessing shall come upon them.
Every man shall kisse his lippes
That giveth a right answer.
Prepare thy worke without,
And make it fit for thy selfe in the field ;
And afterwards build thine house.
Be not a witnesse against thy neighbour without cause :
And deceive not with thy lippes.
Say not, I will doe so to him as he hath done to mee :
I will render to the man according to his worke.
I went by the field of the slouthfull,
And by the vineyard of the man voyd of understanding :
And loe, it was all growen over with thornes,
And nettles had covered the face thereof,
And the stone wall therof was broken downe :
Then I saw, and considered it well,
I looked upon it, and received instruction.
Yet a little sleepe, a little slumber,
A little folding of the handes to sleepe :
So shall thy povertie come, as one that traveileth,
And thy want, as an armed man.

PROVERBES

CHAPTER XXV

CHAPTER XXV

THESE are also Proverbs of Solomon, which the men of Hezekiah king of Indah copied out.

IT is the glory of God to conceale a thing :
But the honour of Kings is to search out a matter.
The heaven for height, and the earth for depth,
And the heart of Kings is unsearchable.
Take away the drosse from the silver,
And there shall come foorth a vessell for the finer.
Take away the wicked from before the king,
And his throne shalbe established in righteousnes.
Put not forth thy selfe in the presence of the king,
And stand not in the place of great men.
For better it is that it be said unto thee, Come up hither ;
Then that thou shouldest be put lower in the presence of
the Prince

Observations
about Kings,

Whom thine eies have seene.
Goe not forth hastily to strive,
Lest thou know not what to doe in the ende thereof,
When thy neighbour hath put thee to shame.
Debate thy cause with thy neighbour himselfe ;
And discover not a secret to another :
Lest he that heareth it, put thee to shame,
And thine infamie turne not away.
A word fitly spoken
Is like apples of gold in pictures of silver.
As an eare-ring of gold, and an ornament of fine gold,
So is a wise reprovver upon an obedient eare.
As the cold of snow in the time of harvest,
So is a faithfull messenger to them that send him :
For hee refresheth the soule of his masters.
Who so boasteth himselfe of a false gift,
Is like cloudes and winde without raine.
By long forbearing is a Prince perswaded,
And a soft tongue breaketh the bone.
Hast thou found hony? eate so much as is sufficient for
thee :

and about
avoyding causes
of quarrels, and
sundry causes
thereof.

Lest thou be filled therewith, and vomit it.
Withdraw thy foote from thy neighbours house :
Lest he be weary of thee, and so hate thee.
A man that beareth false witnes against his neighbour,

PROVERBES

CHAPTER XXV

Is a maule, and a sword, and a sharpe arrow.
Confidence in an unfaithfull man in time of trouble,
Is like a broken tooth, and a foot out of ioynt.
As hee that taketh away a garment in cold weather ; and as
vineger upon nitre ;
So is he that singeth songs to an heavy heart.
If thine enemie be hungry, give him bread to eate :
And if hee be thirstie, give him water to drinke.
For thou shalt heape coales of fire upon his head,
And the LORD shall reward thee.
The North winde driveth away raine :
So doeth an angrie countenance a backbiting tongue.
It is better to dwell in a corner of the house top,
Then with a brawling woman, and in a wide house.
As cold waters to a thirstie soule :
So is good newes from a farre countrey.
A righteous man falling downe before the wicked,
Is as a troubled fountaine, and a corrupt spring.
It is not good to eat much hony :
So for men to search their owne glory, is not glory.
Hee that hath no rule over his owne spirit,
Is like a citie that is broken downe, and without walles.

CHAPTER XXVI

Observations
about fooles,

AS snow in summer, and as raine in harvest :
So honour is not seemely for a foole.
As the bird by wandring, as the swallow by flying :
So the curse causelesse shall not come.
A whip for the horse, a bridle for the asse ;
And a rod for the fooles backe.
Answer not a foole according to his folly,
Lest thou also be like unto him.
Answer a foole according to his folly,
Lest hee be wise in his owne conceit.
He that sendeth a message by the hand of a foole,
Cutteth off the feete, and drinketh dammage.
The legges of the lame are not equall :
So is a parable in the mouth of fooles.
As hee that bindeth a stone in a sling ;
So is hee that giveth honour to a foole.
As a thorne goeth up into the hand of a drunkard ;
So is a parable in the mouth of fooles.

PROVERBES

CHAPTER XXVI

The great God that formed all things,
Both rewardeth the foole, and rewardeth transgressours.

As a dogge returneth to his vomite :

So a foole returneth to his folly.

Seest thou a man wise in his owne conceit ?

There is more hope of a foole then of him.

The slothfull man sayth, There is a lion in the way,

A lion is in the streets.

As the doore turneth upon his hinges :

So doeth the slothfull upon his bedde.

The slothfull hideth his hand in his bosome,

It grieveth him to bring it againe to his mouth.

The sluggard is wiser in his owne conceit,

Then seven men that can render a reason.

He that passeth by, and medleth with strife belonging not
to him, and about contentious busie-

about slug-
gards,

bodies.

Is like one that taketh a dog by the eares.

As a mad man, who casteth firebrands,

Arrowes, and death :

So is the man that deceiveth his neighbour,

And sayth, Am not I in sport ?

Where no wood is, there the fire goeth out :

So where there is no tale-bearer, the strife ceaseth.

As coales are to burning coales, and wood to fire ;

So is a contentious man to kindle strife.

The words of a tale-bearer are as woundes,

And they goe downe into the innermost parts of the belly.

Burning lips, and a wicked heart,

Are like a potsheard covered with silver drosse.

Hee that hateth, dissembleth with his lips,

And layeth up deceit within him.

When he speaketh faire, beleeve him not :

For there are seven abominations in his heart.

Whose hatred is covered by deceit,

His wickednesse shall be shewed before the whole
congregation.

Whoso diggeth a pit, shall fall therein :

And he that rolleth a stone, it will returne upon him.

A lying tongue hateth those that are afflicted by it,

And a flattering mouth worketh ruine.

PROVERBES

CHAPTER XXVII

CHAPTER XXVII

Observations of
selfe-love :

BOAST not thy selfe of to morrow :
For thou knowest not what a day may bring fourth.
Let another man praise thee, and not thine owne
mouth ;

A stranger, and not thine owne lips.
A stone is heavie, and the sand weightie :
But a fooles wrath is heavier then them both.
Wrath is cruell, and anger is outragious :
But who is able to stand before envie ?
Open rebuke is better then secret love.
Faithfull are the woundes of a friend :
But the kisses of an enemy are deceitfull.
The full soule loatheth an honie combe :
But the hungry soule every bitter thing is sweete.
As a bird that wandreth from her nest :
So is a man that wandreth from his place.
Oyntment and perfume reioyce the heart :
So doeth the sweetnesse of a mans friend by heartie
counsell.

of true love :

Thine owne friend and thy fathers friend forsake not ;
Neither goe in to thy brothers house in the day of thy
calamitie :
For better is a neighbour that is neere, then a brother
farre off.

of care to avoid
offences :

My sonne, be wise, and make my heart glad,
That I may answere him that reprocheth me.
A prudent man foreseeeth the evil, and hideth himselfe :
But the simple passe on, and are punished.
Take his garment that is surety for a stranger,
And take a pledge of him for a strange woman.
He that blesseth his friend with a loud voice, rising earely
in the morning,
It shall be counted a curse to him.
A continuall dropping in a very rainie day,
And a contentious woman, are alike.
Whosoever hideth her, hideth the wind,
And the ointment of his right hand which bewrayeth it
selfe.

Iron sharpeneth iron :
So a man sharpeneth the countenance of his friend.
Whoso keepeth the figtree, shall eate the fruit therof :

PROVERBES

So he that waiteth on his master, shall be honoured.

As in water face answereth to face :

So the heart of man to man.

Hell and destruction are never full :

So the eyes of man are never satisfied.

As the fining pot for silver, and the furnace for gold :

So is a man to his praise.

Though thou shouldest bray a foole in a mortar among
wheate with a pestell,

Yet will not his foolishnesse depart from him.

Be thou diligent to knowe the state of thy flocks,

And looke well to thy herds.

For riches are not for ever :

And doth the crowne endure to every generation ?

The hay appeareth, and the tender grasse sheweth it selfe,

And herbes of the mountaines are gathered.

The lambes are for thy clothing,

And the goates are the price of thy field.

And thou shalt have goats milke enough for thy food, for
the food of thy household,

And for the maintenance for thy maidens.

CHAPTER XXVII

and of the
housholde
care.

CHAPTER XXVIII

THE wicked flee when no man pursueth :

But the righteous are bolde as a lyon.

For the transgression of a land, many are the princes
thereof :

But by a man of understanding and knowledge the state
thereof shall bee prolonged.

A poore man that oppresseth the poore,

Is like a sweeping raine which leaveth no food.

They that forsake the law, praise the wicked :

But such as keepe the Law, contend with them.

Evill men understand not iudgement :

But they that seeke the Lord, understand all things.

Better is the poore that walketh in his uprightnesse,

Then he that is perverse in his wayes, though he be rich.

Whoso keepeth the law, is a wise sonne :

But he that is a companion of riotous men, shameth his
father.

He that by usurie and uniuert gaineth increaseth his substance,

He shall gather it for him that wil pity the poore.

Generall
observations
of impietie
and religious
integritie.

PROVERBES

CHAPTER XXVIII

He that turneth away his eare from hearing the law,
Even his prayer shalbe abomination.
Who so causeth the righteous to goe astray in an evill way,
He shall fall himselfe into his owne pit :
But the upright shall have good things in possession.
The rich man is wise in his owne conceit :
But the poore that hath understanding searcheth him out.
When righteous men do reioyce, there is great glory :
But when the wicked rise, a man is hidden.
He that covereth his sinnes, shall not prosper :
But who so confesseth and forsaketh them, shall have
 mercie.
Happy is the man that feareth alway :
But he that hardeneth his heart, shall fall into mischief.
As a roaring lyon and a ranging beare :
So is a wicked ruler over the poore people.
The prince that wanteth understanding, is also a great
 oppressour :
But he that hateth covetousnesse, shall prolong his dayes.
A man that doth violence to the blood of any person,
Shall flie to the pit, let no man stay him.
Whoso walketh uprightly, shall be saved :
But he that is perverse in his wayes, shall fall at once.
He that tilleth his land, shal have plentie of bread :
But he that followeth after vaine persons, shall have poverty
 enough.
A faithfull man shall abound with blessings :
But hee that maketh haste to be rich, shall not be innocent.
To have respect of persons, is not good :
For, for a piece of bread that man will transgresse.
He that hasteth to bee rich, hath an evill eye,
And considereth not that poverty shall come upon him.
He that rebuketh a man, afterwards shall find more
 favour,
Then he that flattereth with the tongue.
Who so robbeth his father or his mother, and saith, it is no
 transgression,
The same is the companion of a destroyer.
He that is of a proud heart, stirreth up strife :
But he that putteth his trust in the Lord, shalbe made fat.
Hee that trusteth in his owne heart, is a foole :
But who so walketh wisely, he shall be delivered.
He that giveth unto the poore, shall not lacke :

PROVERBES

But he that hideth his eyes, shall have many a curse.
When the wicked rise, men hide themselves :
But when they perish, the righteous increase.

CHAPTER
XXVIII

CHAPTER XXIX

HE that being often reprov'd, hardeneth his necke,
Shal suddenly be destroyed, and that without
remedy.

Observations
of publike
gouvernement,

When the righteous are in authoritie, the people reioyce :
But when the wicked beareth rule, the people mourne.
Whoso loveth wisdom, reioyceth his father :
But hee that keepeth company with harlots, spendeth his
substance.

The king by iudgement stablisheth the land :
But he that receiveth gifts, overthroweth it.
A man that flattereth his neighbour,
Spreadeth a net for his feet.

In the transgression of an evill man there is a snare :
But the righteous doth sing and reioyce.
The righteous considereth the cause of the poore :
But the wicked regardeth not to know it.
Scornefull men bring a citie into a snare :
But wise men turne away wrath.

If a wise man contendeth with a foolish man,
Whether hee rage or laugh, there is no rest.
The bloodthirstie hate the upright :
But the iust seeke his soule.

A foole uttereth all his mind :
But a wise man keepeth it in till afterwards.
If a ruler hearken to lies,
All his servants are wicked.

The poore and the deceitful man meet together :
The LORD lightneth both their eyes.
The King that faithfully iudgeth the poore,
His throne shall be established for ever.

The rod and reproofe give wisdom :
But a child left to himselfe bringeth his mother to shame.
When the wicked are multiplied, transgression increaseth :
But the righteous shall see their fall.
Correct thy sonne, and hee shall give thee rest :
Yea he shall give delight unto thy soule.
Where there is no vision, the people perish :

And of private.

PROVERBES

CHAPTER XXIX

Of anger, pride,
theevery,
cowardize, and
corruption.

But he that keepeth the Law, happy is he.
A servant will not be corrected by words :
For though hee understand, hee will not answer.
Seest thou a man that is hasty in his words ?
There is more hope of a foole then of him.
He that delicately bringeth up his servant from a child,
Shall have him become his sonne at the length.
An angry man stirreth up strife,
And a furions man aboundeth in transgression.
A mans pride shall bring him lowe :
But honour shall upholde the humble in spirit.
Who so is partner with a thiefe, hateth his owne soule :
Hee heareth cursing, and bewrayeth it not.
The feare of man bringeth a snare :
But who so putteth his trust in the LORD, shall be safe.
Many seeke the rulers favour,
But every mans iudgement commeth from the LORD.
An uniuert man is an abomination to the iust :
And he that is upright in the way, is abomination to the
wicked.

CHAPTER XXX

THE words of Agur the sonne of Iakeh, even the prophecy :

Agurs confes-
sion of his faith.

THE man spake unto Ithiel, even unto Ithiel and Ucal.
Surely I am more brutish then any man,
And have not the understanding of a man.
I neither learned wisdome, nor have the knowledge of the
holy.
Who hath ascended up into heaven, or descended ?
Who hath gathered the wind in his fists ?
Who hath bound the waters in a garment ?
Who hath established all the ends of the earth ?
What is his name, and what is his sonnes name, if thou
canst tell ?
Every word of God is pure :
He is a shield unto them that put their trust in him.
Adde thou not unto his words,
Lest he reprove thee, and thou be found a liar.
Two things have I required of thee,
Deny me them not before I die.
Remove farre from mee vanity, and lyes ;
Give me neither poverty, nor riches ;

The two points
of his prayer.

PROVERBES

CHAPTER XXX

Feede me with food convenient for me.
Lest I be full, and deny thee, and say, Who is the
LORD ?

Or lest I be poore, and steale,
And take the name of my God in vaine.
Accuse not a servant unto his master ;
Lest he curse thee, and thou be found guilty.
There is a generation that curseth their father,
And doth not blesse their mother.
There is a generation that are pure in their owne eyes,
And yet is not washed from their filthinesse.
There is a generation, O howe lofty are their eyes !
And their eye-lids are lifted up.
There is a generation, whose teeth are as swords, and their
iaw-teeth as knives,
To devour the poore from off the earth, and the needy
from among men.

The meanest
are not to bee
wronged.

Foure wicked
generations.

The horse-leach hath two daughters, crying, Give, give.

Foure things
insatiable.

There are three things that are never satisfied,

Yea foure things say not, It is enough :

The grave ; and the barren wombe ;

The earth that is not filled with water ;

And the fire that saith not, It is enough.

The eye that mocketh at his father,

And despiseth to obey his mother ;

The ravens of the valley shall picke it out,

And the young Eagles shall eate it.

Parents are not
to bee despised.

There be three things which are too wonderfull for me ;

Yea foure, which I know not :

Foure things
hard to be
knowne,

The way of an Eagle in the ayre ;

The way of a serpent upon a rocke ;

The way of a ship in the midst of the sea ;

And the way of a man with a maid.

Such is the way of an adulterous woman :

She eateth, and wipeth her mouth,

And saith, I have done no wickednesse.

For three things the earth is disquieted,

And for foure which it cannot beare :

For a servant when he reigneth,

And a foole when hee is filled with meate :

For an odious woman when shee is married,

And an handmayd that is heire to her mistresse.

There be foure things which are little upon the earth :

Foure things
untollerable.

PROVERBS

CHAPTER XXX

Four things
exceeding wise.

But they are exceeding wise :
The Ants are a people not strong,
Yet they prepare their meate in the summer.
The conies are but a feeble folke,
Yet make they their houses in the rocks.
The locustes have no king,
Yet goe they forth all of them by bands.
The spider taketh hold with her hands,
And is in kings palaces.
There be three things which goe well,
Yea foure are comely in going :
A lyon which is strongest among beastes,
And turneth not away for any :
A gray-hound ; an hee-goate also ;
And a king, against whom there is no rising up.
If thou hast done foolishly in lifting up thy selfe,
Or if thou hast thought evill,
Lay thine hand upon thy mouth.
Surely the churning of milke bringeth forth butter ;
And the wringing of the nose bringeth forth blood :
So the forcing of wrath bringeth forth strife.

Four things
stately.

Wrath is to bee
prevented.

CHAPTER XXXI

THE wordes of King Lemuel, the prophecie that his mother
taught him.

Lemuels lesson
of chastitie and
temperance.

WHAT, my sonne! and what, the sonne of my
wombe!

And what, the sonne of my vowes!
Give not thy strength unto women,
Nor thy wayes to that which destroyeth kings.
It is not for kings, O Lemuel, it is not for kings to drinke
wine,
Nor for Princes, strong drinke :
Lest they drinke, and forget the Law,
And pervert the iudgement of any of the afflicted.
Give strong drinke unto him that is ready to perish,
And wine unto those that be of heavie hearts.
Let him drinke, and forget his povertie,
And remember his misery no more.
Open thy mouth for the dumbe
In the cause of all such as are appointed to destruction.

The afflicted
are to be com-
forted and de-
fended.

PROVERBES

Open thy mouth, iudge righteously,
And plead the cause of the poore and needy.

CHAPTER
XXXI

Who can finde a vertuous woman ?
For her price is farre above Rubies.
The heart of her husband doeth safely trust in her,
So that he shall have no need of spoile.
She will doe him good, and not evill,
All the dayes of her life.
She seeketh wooll and flaxe,
And worketh willingly with her hands.
She is like the merchants ships,
She bringeth her food from afarre.
Shee riseth also while it is yet night,
And giveth meate to her household,
And a portion to her maydens.
She considereth a field, and buyeth it :
With the fruit of her handes she planteth a Vineyard.
She girdeth her loynes with strength,
And strengtheneth her armes.
She perceiveth that her merchandise is good ;
Her candle goeth not out by night.
She layeth her handes to the spindle,
And her handes hold the distaffe.
She stretcheth out her hand to the poore,
Yea she reacheth foorth her handes to the needy.
She is not afraid of the snow for her houshold :
For all her houshold are cloathed with scarlet.
She maketh herselfe coverings of tapestrie ;
Her cloathing is silke and purple.
Her husband is knowen in the gates,
When he sitteth among the Elders of the land.
She maketh fine linnen, and selleth it,
And delivereth girdles unto the merchant.
Strength and honour are her cloathing ;
And she shall reioyce in time to come.
She openeth her mouth with wisdom ;
And in her tongue is the law of kindnesse.
She looketh well to the wayes of her housholde,
And eateth not the bread of idlenesse.
Her children arise up, and call her blessed ;
Her husband also, and he praiseth her.
Many daughters have done vertuously,

The praise and
properties of a
good wife.

PROVERBES

CHAPTER XXXI

But thou excellest them all.
Favour is deceitfull, and beautie is vaine :
But a woman that feareth the LORD, she shalbe praised.
Give her of the fruit of her hands,
And let her owne workes praise her in the gates.

ECCLESIASTES

or the PREACHER

CHAPTER I

The Preacher sheweth that all humane courses are vaine :

Because the creatures are restlesse in their courses,



THE wordes of the Preacher, the son of David, King in Ierusalem. Vanitie of vanities, saith the Preacher, vanitie of vanities, all is vanitie. What profite hath a man of all his labour which hee taketh under the Sunne? One generation passeth away, and another generation commeth: but the earth abideth for ever. The Sunne also ariseth, and the Sunne goeth downe, and hasteth to the place where he arose. The winde goeth toward the South, and turneth about unto the North; it whirleth about continually, and the winde returneth againe according to his circuits. All the rivers runne into the sea, yet the Sea is not full: unto the place from whence the rivers come, thither they returne againe. All things are full of labour, man cannot utter it: the eye is not satisfied with seeing, nor the eare filled with hearing. The thing that hath beene, it is that which shall be: and that which is done, is that which shall be done; and there is no new thing under the sunne. Is there any thing, whereof it may be sayd, See, this is new? it hath beene already of olde time, which was before us. There is no remembrance of former things; neither shall there bee any remembrance of things that are to come, with those that shall come after.

They bring fourth nothing newe, and all olde things are forgotten,

And because he hath found it so in the studies of wisdomes.

I the Preacher was king over Israel in Ierusalem. And I gave my heart to seeke and search out by wisdomes, concerning all things that are done under heaven: this sore travell hath God given to the sonnes of man, to be exercised therewith. I have

ECCLESIASTES

seene all the workes that are done under the Sunne, and behold, all is vanitie, and vexation of spirit. That which is crooked, cannot be made straight: and that which is wanting cannot be numbred. I communed with mine owne heart, saying, Loe, I am come to great estate, and have gotten more wisdome then all they that have beene before me in Ierusalem: yea my heart had great experience of wisdome and knowledge. And I gave my heart to know wisdome, and to know madnesse and folly: I perceived that this also is vexation of spirit. For in much wisdome is much grieffe: and hee that increaseth knowledge, increaseth sorrow.

CHAPTER I

CHAPTER II

I SAID in mine heart, Goe to now, I wil proove thee with mirth, therefore enioy pleasure: and behold, this also is vanitie. I saide of laughter, It is mad: and of mirth, What doeth it? I sought in mine heart to give my selfe unto wine, (yet acquainting mine heart with wisdome) and to lay hold on folly, till I might see what was that good for the sonnes of men, which they should doe under the heaven all the dayes of their life. I made me great workes, I builded mee houses, I planted mee Vineyards. I made mee gardens and orchards, and I planted trees in them of all kinde of fruits. I made mee pooles of water, to water therewith the wood that bringeth foorth trees: I got me servants and maydens, and had servants borne in my house; also I had great possessions of great and small cattell, above all that were in Ierusalem before me. I gathered mee also silver and gold, and the peculiar treasure of kings and of the provinces: I gate mee men singers and women singers, and the delights of the sonnes of men, as musical iustruments, and that of all sorts. So I was great, and increased more then all that were before mee in Ierusalem; also my wisdome remained with me. And whatsoever mine eyes desired, I kept not from them; I withheld not my heart from any ioy: for my heart reioyced in all my labour; and this was my portion of all my labour. Then I looked on all the workes that my hands had wrought, and on the labour that I had laboured to doe: and behold, all was vanitie, and vexation of spirit, and there was no profit under the Sunne.

The vanitie of humane courses in the workes of pleasure.

And I turned my selfe to behold wisdome, and madnesse and folly: for what can the man doe, that commeth after the king? even that which hath bene already done. Then I saw that wisdome excelleth folly, as farre as light excelleth darkenesse.

Though the wise be better then the foole, yet both have oue event.

ECCLESIASTES

CHAPTER II

The wise mans eyes are in his head, but the foole walketh in darknes: and I my selfe perceived also that one event happeneth to them all. Then said I in my heart, As it happeneth to the foole, so it happeneth even to me, and why was I then more wise? then I said in my heart, That this also is vanitie. For there is no remembrance of the wise, more then of the foole for ever; seeing that which now is, in the dayes to come shall be forgotten; and how dieth the wise man? as the foole. Therefore I hated life, because the worke that is wrought under the Sunne is grievous unto mee: for all is vanitie, and vexation of spirit.

The vanitie of humane labour, in leaving it they know not to whom.

Yea I hated all my labour which I had taken under the Sunne: because I should leave it unto the man that shalbe after mee. And who knoweth whether he shall be a wise man or a foole? yet shall he have rule over all my labour, wherein I have laboured, and wherein I have shewed my selfe wise under the Sunne. This is also vanitie. Therefore I went about to cause my heart to despaire of all the labour which I tooke under the Sunne. For there is a man whose labour is in wisdom and in knowledge, and in equitie: yet to a man that hath not laboured therein, shall hee leave it for his portion; This also is vanitie, and a great evill. For what hath man of all his labour, and of the vexation of his heart wherein hee hath laboured under the Sunne? For all his dayes are sorrowes, and his travaile, grieve; yea his heart taketh not rest in the night. This is also vanitie.

Nothing better then ioy in our labour, but that is Gods gift.

There is nothing better for a man, then that he should eat and drinke, and that he should make his soule enjoy good in his labour. This also I saw, that it was from the hand of God. For who can eate? or who else can hasten hereunto more then I? For God giveth to a man that is good in his sight, wisdom, and knowledge, and ioy: but to the sinner hee giveth travaile, to gather and to heape up that he may give to him that is good before God: This also is vanitie and vexation of spirit.

CHAPTER III

By the necessary change of times, vanitie is added to humane travaile.

TO every thing there is a season, and a time to every purpose under the heaven. A time to be borne, and a time to die: a time to plant, and a time to pluck up that which is planted. A time to kill, and a time to heale: a time to breake downe, and a time to build up. A time to weepe, and a time to laugh: a time to mourne, and a time to dance. A time to cast away stones, and a time to gather stones together: a time to embrace, and a time to refraine from embracing. A time to get,

ECCLESIASTES

and a time to lose : a time to keepe, and a time to cast away. A time to rent, and a time to sow : a time to keepe silence, and a time to speake. A time to love, and a time to hate : a time of warre, and a time of peace. What profite hath hee that worketh, in that wherein he laboureth? I have seene the travaile which God hath given to the sonnes of men, to be exercised in it. He hath made every thing beautifull in his time : also hee hath set the world in their heart, so that no man can finde out the worke that God maketh from the beginning to the end. I know that there is no good in them, but for a man to reioyce, and to doe good in his life. And also that every man should eate and drinke, and enioy the good of all his labour : it is the gift of God. I know that whatsoever God doeth, it shalbe for ever : nothing can be put to it, nor any thing taken from it : and God doth it, that men should feare before him. That which hath beene, is now : and that which is to be, hath alreadie beene, and God requireth that which is past.

CHAPTER III

There is an excellencie in Gods workes :

And moreover, I sawe under the Sunne the place of iudgement, that wickednesse was there ; and the place of righteousnesse, that iniquitie was there. I said in mine heart, God shall iudge the righteous and the wicked : for there is a time there, for every purpose and for every worke. I said in my heart concerning the estate of the sonnes of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sonnes of men, befalleth beastes, even one thing befalleth them : as the one dieth, so dieth the other ; yea they have all one breath, so that a man hath no preheminance above a beast ; for all is vanitie. All goe unto one place, all arc of the dust, and all turne to dust againe. Who knoweth the spirit of man that goeth upward ; and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better, then that a man should reioyce in his owne workes : for that is his portion ; for who shall bring him to see what shalbe after him?

But as for man, God shall iudge his workes there, and here hee shalbe like a beast.

CHAPTER IIII

SO I returned, and considered all the oppressions that are done under the sunne ; and behold the teares of such as were oppressed, and they had no comforter : and on the side of their oppressours there was power, but they had no comforter. Wherefore I praised the dead which are already dead, more then the living which are yet alive. Yea better is he then

Vanitie is increased unto men by oppression,

ECCLESIASTES

CHAPTER III

both they, which hath not yet been, who hath not seene the evill worke that is done under the Sunne.

By envie,

Againe I considered all travaile, and every right worke, that for this a man is envied of his neighbour: this is also vanitie, and vexation of spirit. The foole foldeth his hands together, and eateth his owne flesh. Better is an handfull with quietnesse, then both the hands full with travell and vexation of spirit.

By covetousnesse,

Then I returned, and I saw vanitie under the Sunne. There is one alone, and there is not a second; yea, he hath neither childe nor brother: yet is there no end of all his labour, neither is his eye satisfied with riches, neither sayth hee, For whom doe I labour, and bereave my soule of good? this is also vanitie, yea it is a sore travell.

By solitari-
nesse,

Two are better then one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow, but woe to him that is alone, when he falleth: for he hath not another to helpe him up. Againe, if two lye together, then they have heate; but howe can one be warme alone? And if one prevaile against him, two shall withstand him; and a threefold coard is not quickly broken.

By wilfulnessse.

Better is a poore and a wise child, then an old and foolish king who will no more be admonished. For out of prison hee commeth to raigne, whereas also he that is borne in his kingdome, becommeth poore. I considered all the living which walke under the sunne, with the second child that shall stand up in his stead. There is no end of all the people, even of all that have beene before them: they also that come after, shall not reioyce in him: surely this also is vanitie, and vexation of spirit.

CHAPTER V

Vanities in
Divine service,

KEEPE thy foote when thou goest to the house of God, and be more ready to heare, then to give the sacrifice of fooles: for they consider not that they doe evill. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dreame commeth through the multitude of businesse, and a fooles voyce is knowen by multitude of words. When thou vowest a vow unto God, deferre not to pay it: for he hath no pleasure in fooles; pay that which thou hast vowed. Better is it that thou shouldest not vowe, then that thou shouldest vowe and not pay. Suffer not thy mouth to cause thy flesh to sinne, neither say thou before

ECCLESIASTES

CHAPTER V

the Angel, that it was an errour: wherefore should God be angrie at thy voyce, and destroy the worke of thine hands? For in the multitude of dreames and many words, there are also divers vanities: but feare thou God.

If thou seest the oppression of the poore, and violent perverting of iudgement, and iustice in a province, marvell not at the matter: for he that is higher then the highest, regardeth, and there be higher then they. in murmuring against oppression,

Moreover the profit of the earth is for all: the king himselfe and in Riches, is served by the field. Hee that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this is also vanitie. When goods increase, they are increased that eate them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleepe of a labouring man is sweete, whether he eate little or much: but the abundance of the rich will not suffer him to sleepe. There is a sore evill which I have seene under the Sun, namely riches kept for the owners therof to their hurt. But those riches perish by evill travell; and he begetteth a sonne, and there is nothing in his hand. As he came forth of his mothers wombe, naked shall he returne to goe as he came, and shall take nothing of his labour, which he may carry away in his hand. And this also is a sore evill, that in all points as he came, so shall hee goe: and what profit hath he that hath laboured for the winde? All his dayes also hee eateth in darkenesse, and he hath much sorrowe, and wrath with his sicknesse.

Behold that which I have seene: It is good and comely for one to eate and to drinke, and to enioy the good of all his labour that he taketh under the sunne, all the dayes of his life, which God giveth him: for it is his portion. Every man also to whom God hath given riches and wealth, and hath given him power to eate thereof, and to take his portion, and to reioyce in his labour; this is the gift of God. For he shall not much remember the dayes of his life: because God answereth him in the ioy of his heart. Ioy in riches is the gift of God.

CHAPTER VI

THERE is an evill which I have seen under the Sun, and it is common among men: a man to whom God hath given riches, wealth and honour, so that he wanteth nothing for his soule of all that he desireth, yet God giveth him not power to eate thereof, but a stranger eateth it: This is vanitie, and it is an evill disease. The vanitie of riches without use.

ECCLESIASTES

CHAPTER VI

Of children,

If a man beget an hundred children, and live many yeeres, so that the dayes of his yeeres bee many: and his soule be not filled with good, and also that he have no buriall, I say, that an untimely birth is better then he. For he commeth in with vanitie, and departeth in darkenesse, and his name shall be covered with darkenesse. Moreover hee hath not seene the Sunne, nor knowen any thing: this hath more rest then the other.

and old age
without riches.

Yea though he live a thousand yeeres twice told, yet hath he seene no good: Doe not all goe to one place? All the labour of man is for his mouth, and yet the appetite is not filled. For what hath the wise more then the foole? what hath the poore, that knoweth to walke before the living?

The vanitie of
sight and wand-
ring desires.

Better is the sight of the eyes, then the wandering of the desire: this is also vanitie and vexation of spirit. That which hath bene, is named already, and it is knowen that it is man: neither may he contend with him that is mightier then he.

The conclusion
of vanities.

Seeing there be many things that increase vanitie, what is man the better? For who knoweth what is good for man in this life, all the dayes of his vaine life, which he spendeth as a shadow? for who can tell a man what shal be after him under the sunne?

CHAPTER VII

Remedies
against vanitie,
are a good
name,
Mortification,

A GOOD name is better then precious ointment: and the day of death, then the day of ones birth.

It is better to goe to the house of mourning, then to goe to the house of feasting: for that is the end of all men, and the living will lay it to his heart. Sorrow is better then laughter: for by the sadnesse of the countenance the heart is made better. The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth. It is better to heare the rebuke of the wise, then for a man to heare the song of fooles. For as the crackling of thornes under a pot, so is the laughter of the foole: this also is vanitie.

Patience,

Surely oppression maketh a wise man mad: and a gift destroyeth the heart. Better is the ende of a thing then the beginning thereof: and the patient in spirit is better then the proude in spirit. Be not hastie in thy spirit to bee angry: for anger resteth in the bosome of fooles. Say not thou, What is the cause that the former dayes were better then these? for thou doest not enquire wisely concerning this.

Wisdomes.

Wisdomes is good with an inheritance: and by it there is

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CHAPTER VII

profite to them that see the sunne. For wisdome is a defence, and money is a defence: but the excellencie of knowledge is, that wisdome giveth life to them that have it. Consider the worke of God: for who can make that straight, which hee hath made crooked? In the day of prosperitie be ioyfull, but in the day of adversitie consider: God also hath set the one over against the other, to the end that man should find nothing after him. All things have I seene in the dayes of my vanitie: there is a iust man that perisheth in his righteousnes, and there is a wicked man that prolongeth his life in his wickednes. Be not righteous over much, neither make thy selfe over wise: why shouldest thou destroy thy selfe? Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time? It is good that thou shouldest take holde of this, yea also from this withdraw not thine hand: for hee that feareth God, shall come fourth of them all. Wisdome strengtheneth the wise, more then ten mightie men which are in the citie. For there is not a iust man upon earth, that doeth good, and sinneth not. Also take no heede unto all words that are spoken; lest thou heare thy servant curse thee. For often times also thine owne heart knoweth, that thou thy selfe likewise hast cursed others.

All this have I proved by wisdome: I said, I will be wise, but it was farre from me. That which is farre off, and exceeding deepe, who can finde it out? I applyed mine heart to know, and to search, and to seeke out wisdome, and the reason of things, and to know the wickednes of folly, even of foolishnesse and madnesse. And I finde more bitter then death, the woman whose heart is snares and nets, and her handes as bands: who so pleaseth God, shall escape from her, but the sinner shall be taken by her. Behold, this have I found (saith the Preacher) counting one by one to finde out the account: which yet my soule seeketh, but I finde not: one man among a thousand have I found, but a woman among all those have I not found. Loe, this onely have I found, that God hath made man upright: but they have sought out many inventions.

The difficultie of wisdome.

CHAPTER VIII

WHO is as the Wise man? and who knoweth the interpretation of a thing? a mans wisdome maketh his face to shine, and the boldnes of his face shalbe changed. I counsell thee, to keepe the kings commandement, and that in regard of the oath of God. Bee not hastie to goe

Kings are greatly to be respected.

ECCLESIASTES

CHAPTER VIII

out of his sight: stand not in an evill thing, for he doeth whatsoever pleaseth him. Where the word of a king is, there is power: and who may say unto him, What doest thou? Whoso keepeth the commandement, shall feele no evill thing: and a wise mans heart discerneth both time and iudgement.

The Divine providence is to be observed.

Because to every purpose there is time, and iudgement; therefore the misery of man is great upon him. For hee knoweth not that which shall be: for who can tell him, when it shall be? There is no man that hath power over the spirit to retaine the spirit; neither hath he power in the day of death: and there is no discharge in that warre, neither shall wickednesse deliver those that are given to it. All this have I seene, and applied my heart unto every worke that is done under the Sunne: there is a time wherein one man ruleth over another to his owne hurt. And so I saw the wicked buried, who had come, and gone from the place of the Holy, and they were forgotten in the city, where they had so done: this is also vanitie. Because sentence against an evill worke is not executed speedily; therefore the heart of the sonnes of men is fully set in them to doe evill.

It is better with the godly in adversitie, then with the wicked in prosperity.

Though a sinner doe evill an hundred times, and his dayes be prolonged; yet surely I know that it shall be well with them that feare God, which feare before him. But it shall not be well with the wicked, neither shall hee prolong his dayes which are as a shadow; because he feareth not before God. There is a vanitie which is done upon the earth, that there be iust men unto whom it happeneth according to the worke of the wicked: againe, there be wicked men, to whom it happeneth according to the worke of the righteous: I said, that this also is vanitie. Then I commended mirth, because a man hath no better thing under the Sunne, then to eate and to drinke, and to be merrie: for that shall abide with him of his labour, the dayes of his life, which God giveth him under the Sunne.

The worke of God is unsearchable.

When I applied mine heart to know wisdome, and to see the busines that is done upon the earth: (for also there is that neither day nor night seeth sleepe with his eyes.) Then I behelde all the worke of God, that a man cannot finde out the worke that is done under the Sunne: because though a man labour to seeke it out, yea further though a wise man thinke to know it, yet shall hee not be able to finde it.

ECCLESIASTES

CHAPTER IX

CHAPTER IX

FOR all this I considered in my heart, even to declare all this, that the righteous, and the wise, and their workes, are in the hand of God : no man knoweth either love, or hatred, by all that is before them. All things come alike to all : there is one event to the righteous and to the wicked, to the good and to the cleane, and to the uncleane ; to him that sacrificeth, and to him that sacrificeth not : as is the good, so is the sinner, and hee that sweareth, as he that feareth an oath. This is an evill among all things that are done under the Sunne, that there is one event unto all : yea also the heart of the sonnes of men is full of evill, and madnesse is in their heart while they live, and after that they goe to the dead.

Like things happen to good and bad.

For to him that is ioyned to all the living, there is hope : for a living dogge is better then a dead Lion. For the living know that they shall die : but the dead know not any thing, neither have they any more a reward, for the memorie of them is forgotten. Also their love, and their hatred, and their envy is now perished ; neither have they any more a portion for ever in any thing that is done under the Sunne.

There is a necessitie of death unto men.

Goe thy way, eate thy bread with ioy, and drinke thy wine with a merry heart ; for God now accepteth thy workes. Let thy garments bee alwayes white ; and let thy head lacke no oyntment. Live ioyfully with the wife, whom thou lovest, all the dayes of the life of thy vanitie, which he hath given thee under the Sunne, all the dayes of thy vanitie : for that is thy portion in this life, and in thy labour which thou takest under the Sunne. Whatsoever thy hand findeth to doe, doe it with thy might : for there is no worke, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.

Comfort is all their portion in this life.

I returned, and saw under the Sunne, That the race is not to the swift, nor the battell to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skil ; but time and chance happeneth to them all. For man also knoweth not his time, as the fishes that are taken in an evil net, and as the birds that are caught in the snare ; so are the sonnes of men snared in an evill time, when it falleth suddenly upon them.

Gods providence ruleth over all.

This wisdom have I seene also under the Sunne, and it seemed great unto me : there was a little citie, and few men within it ; and there came a great King against it, and besieged it, and built great bulwarks against it : now there was found in

Wisdom is better then strength.

ECCLESIASTES

CHAPTER IX

it a poore wise man, and hee by his wisdom delivered the citie ; yet no man remembred that same poore man. Then said I, Wisdom is better then strength : neverthesse, the poore mans wisdom is despised, and his words are not heard. The words of wise men are heard in quiet, more then the cry of him that ruleth among fooles. Wisdom is better then weapons of warre : but one sinner destroyeth much good.

CHAPTER X

Observations
of Wisdom
and folly.

DEAD flies cause the oyntment of the Apothecarie to send forth a stinking savour : so doeth a little folly him that is in reputation for wisdom and honour. A wise mans heart is at his right hand : but a fooles heart at his left. Yea also when hee that is a foole walketh by the way, his wisdom faileth him, and hee saith to every one that he is a foole. If the spirit of the ruler rise up against thee, leave not thy place ; for yeelding pacifieth great offences. There is an evill which I have seene under the Sunne, as an errour, which proceedeth from the ruler. Folly is set in great dignitie ; and the rich sit in lowe place. I have seene servants upon horses, and princes walking as servants upon the earth. He that diggeth a pit, shall fall into it ; and who so breaketh an hedge, a serpent shall bite him. Who so removeth stones, shall be hurt therewith : and hee that cleaveth wood, shalbe endangered thereby. If the yron be blunt, and he doe not whet the edge, then must he put to more strength : but wisdom is profitable to direct. Surely the serpent will bite without inchantment, and a babler is no better. The words of a wise mans mouth are gracious : but the lips of a foole will swallow up himselfe. The beginning of the words of his mouth is foolishnesse : and the end of his talke is mischievous madnesse. A foole also is full of words ; a man cannot tell what shall be ; and what shall bee after him who can tell him ? The labour of the foolish wearyeth every one of them ; because hee knoweth not how to goe to the citie.

Of Riot,

Woe to thee, O land, when thy king is a child, and thy princes eate in the morning. Blessed art thou, O land, when thy king is the sonne of nobles, and thy princes eate in due season, for strength, and not for drunkennesse.

Slouthfulnesse,
and Money.

By much slouthfulnesse the building decayeth ; and through idlenesse of the hands the house droppeth through.

A feast is made for laughter, and wine maketh merry : but money answereth all things.

ECCLESIASTES

Curse not the king, nor not in thy thought, and curse not the rich in thy bed-chamber: for a bird of the aire shall carry the voyce, and that which hath wings shall tell the matter.

CHAPTER X

Mens thoughts of Kings ought to bee reverend.

CHAPTER XI

CAST thy bread upon the waters: for thou shalt find it after many dayes. Give a portion to seven and also to eight; for thou knowest not what evill shall be upon the earth. If the clouds be full of raine, they emptie themselves upon the earth: and if the tree fall toward the South, or toward the North, in the place where the tree falleth, there it shall be. He that observeth the wind, shall not sow: and hee that regardeth the clouds, shall not reape. As thou knowest not what is the way of the spirit, nor how the bones doe growe in the wombe of her that is with child: even so thou knowest not the workes of God who maketh all. In the morning sowe thy seede, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Directions for charitie.

Truly the light is sweet, and a pleasant thing is it for the eyes to behold the sunne. But if a man live many yeeres, and reioyce in them all; yet let him remember the dayes of darknesse, for they shall be many. All that commeth is vanitie.

Death in life,

Reioyce, O young man, in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes: but know thou, that for all these things, God will bring thee into iudgement. Therefore remove sorrow from thy heart, and put away evill from thy flesh; for child-hood and youth are vanitie.

and the day of iudgement in the dayes of youth are to be thought on.

CHAPTER XII

REMEMBER now thy Creatour in the dayes of thy youth, while the evil daies come not, nor the yeeres drawe nigh, when thou shalt say, I have no pleasure in them: While the Sunne, or the light, or the moone, or the starres be not darkened, nor the cloudes returne after the raine: in the day when the keepers of the house shall tremble, and the strong men shall bowe themselves, and the grinders cease, because they are fewe, and those that looke out of the windowes be darkened: and the doores shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voyce of the bird, and all the daughters

The Creator is to be remembered in due time.

ECCLESIASTES

CHAPTER XII

of musicke shall be brought low. Also when they shalbe afraid of that which is high, and feares shall bee in the way, and the Almond tree shall flourish, and the grasshopper shall be a burden, and desire shall faile: because man goeth to his long home, and the mourners goe about the streets: or ever the silver corde be loosed, or the golden bowle be broken, or the pitcher be broken at the fountaine, or the wheele broken at the cisterne. Then shall the dust returne to the earth as it was: and the spirit shall returne unto God who gave it.

The Preachers
care to edifie.

Vanitie of vanities (saith the preacher) all is vanitie. And moreover because the preacher was wise, he still taught the people knowledge, yea he gave good heed, and sought out, and set in order many proverbes. The preacher sought to finde out acceptable words, and that which was written was upright, even wordes of trueth. The wordes of the wise are as goads, and as nailes fastened by the masters of assemblies, which are given from one shepheard. And further, by these, my sonne, be admonished: of making many bookes there is no end, and much studie is a wearinesse of the flesh.

The feare of
God is the
chiefe Anti-
dote of vanitie.

Let us heare the conclusion of the whole matter: Feare God, and keepe his commandements, for this is the whole duetie of man. For God shal bring every worke into iudgement, with every secret thing, whether it bee good, or whether it bee evill.

SOLOMONS SONG

THE SONG OF SOLOMON

CHAPTER I



THE song of songs, which is Solomons.

The Churches
love unto
Christ.

Let him kisse mee with the kisses of his mouth:
For thy Love is better then wine.
Because of the savour of thy good ointments,
Thy name is as ointment powred forth,
Therefore doe the virgins love thee.
Draw me, we will runne after thee:
The king hath brought me into his chambers:

We will be glad and reioyce in thee,
We wil remember thy love more then wine:
The upright love thee.

I am blacke, but comely,
(O ye daughters of Ierusalem)
As the tents of Kedar,
As the curtaines of Solomon.

Shee confesseth
her deformitie,

Looke not upon me because I am blacke,
Because the Sunne hath looked upon me:
My mothers children were angry with me,
They made me the keeper of the vineyards,
But mine owne vineyard have I not kept.
Tell me, (O thou whom my soule loveth)
Where thou feedest, where thou makest thy flocke to rest
at noone:

And prayeth to
bee directed to
his flocke.

For why should I be as one that turneth aside
By the flockes of thy companions?

If thou know not (O thou fairest among women)
Goe thy way forth by the footsteps of the flocke,
And feede thy kiddes beside the shepherds tents.

Christ directeth
her to the shep-
heards tents.

SOLOMONS SONG

CHAPTER I

And shewing
his love to her,
Giveth her
gracious pro-
mises.

The Church
and Christ con-
gratulate one
another.

I have compared thee, O my love,
To a company of horses in Pharaohs chariots.
Thy cheekes are comely with rowes of iewels,
Thy necke with chaines of golde.
Wee will make thee borders of golde,
With studdes of silver.

While the king sitteth at his table,
My spikenard sendeth foorth the smell thereof.
A bundle of myrrhe is my welbeloved unto me ;
He shall lie all night betwixt my breasts.
My beloved is unto me, as a cluster of Camphire
In the vineyards of Engedi.

Behold, thou art faire, my love : behold, thou art faire,
Thou hast doves eyes.

Behold, thou art faire, my beloved ; yea pleasant :
Also our bedde is greene.
The beames of our house are Cedar,
And our rafters of firre.

CHAPTER II

The mutuall
love of Christ
and his Church.

I AM the rose of Sharon,
And the lillie of the valleys.

As the lillie among thornes,
So is my love among the daughters.

As the apple tree among the trees of the wood,
So is my beloved among the sonnes.
I sate downe under his shadow with great delight,
And his fruit was sweete to my taste.
Hee brought me to the banketting house,
And his banner over mee, was love.
Stay me with flagons, comfort me with apples,
For I am sicke of love.
His left hand is under my head,
And his right hand doeth imbrace me.

I charge you, O ye daughters of Ierusalem,
By the Roes, and by the hindes of the field,

SOLOMONS SONG

That ye stirre not up, nor awake my love,
Till he please.

CHAPTER II

The voice of my beloved ! behold ! hee commeth
Leaping upon the mountaines, skipping upon the hills.
My beloved is like a Roe, or a yong Hart :
Behold, he standeth behind our wall,
He looketh foorth at the windowe,
Shewing himselfe through the lattesse.
My beloved spake, and said unto me,
Rise up, my Love, my faire one, and come away.
For loe, the winter is past,
The raine is over, and gone.
The flowers appeare on the earth,
The time of the singing of birds is come,
And the voice of the turtle is heard in our land.
The fig tree putteth foorth her greene figs,
And the vines with the tender grape
Give a good smell.

The hope,

and calling
of the Church.

Arise, my love, my faire one, and come away.
O my dove ! that art in the clefts of the rocke, in the
secret places of the staires :
Let me see thy countenance, let me heare thy voice,
For sweet is thy voice, and thy countenance is comely.
Take us the foxes, the litle foxes, that spoile the vines :
For our vines have tender grapes.
My beloved is mine, and I am his :
He feedeth among the lillies.
Untill the day breake, and the shadowes flee away :
Turne my beloved and be thou like a Roe, or a yong Hart,
Upon the mountaines of Bether.

Christs care
of the Church.

The profession
of the Church,
her faith and
hope.

CHAPTER III

BY night on my bed I sought him whome my soule
loveth.

The Church
her fight and
victorie in
temptation.

I sought him, but I found him not.
I will rise now, and goe about the citie
In the streets, and in the broad wayes
I will seeke him whom my soule loveth :
I sought him, but I found him not.
The watchmen that goe about the citie, found me :
To whom I said, Saw ye him whom my soule loveth ?

SOLOMONS SONG

CHAPTER III

It was but a litle that I passed from them,
But I found him whome my soule loveth :
I helde him, and would not let him goe,
Untill I had brought him into my mothers house,
And into the chamber of her that conceived me.

I charge you, O ye daughters of Ierusalem,
By the Roes and by the Hindes of the field,
That ye stirre not up, nor awake my love,
Till he please.

The Church
glorieth in
Christ.

Who is this that commeth out of the wildernes like pillars
of smoke,
Perfumed with myrrhe and frankincense,
With all powders of the merchant ?
Behold his bed, which is Solomons :
Threescore valiant men are about it,
Of the valiant of Israel :
They all hold swords, being expert in warre :
Every man hath his sword upon his thigh,
Because of feare in the night.
King Solomon made himselfe a charet
Of the wood of Lebanon.
He made the pillars thereof of silver,
The bottome thereof of gold, the covering of it, of
purple ;
The midst thereof being paved with love,
For the daughters of Ierusalem.
Goe forth, O yee daughters of Zion, and behold king
Solomon
With the Crowne wherewith his mother crowned him
in the day of his espousals,
And in the day of the gladnesse of his heart.

CHAPTER IIIII

Christ setteth
forth the graces
of the Church.

BEHOLD, thou art faire, my love, behold thou art
faire,
Thou hast doves eyes within thy lockes :
Thy haire is as a flocke of goats,
That appeare from mount Gilead.
Thy teeth are like a flocke of sheepe that are even shorne,
Which came up from the washing :

SOLOMONS SONG

CHAPTER III

Whereof every one beare twinnes,
And none is barren among them.
Thy lips are like a threed of scarlet,
And thy speach is comely :
Thy temples are like a piece of a pomegranate
Within thy lockes.
Thy necke is like the tower of David builded for an
armorie,
Whereon there hang a thousand bucklers,
All shields of mightie men.
Thy two breasts, are like two yong Roes, that are twinnes,
Which feed among the lillies.
Untill the day breake, and the shadowes flee away,
I will get mee to the mountaines of myrrhe,
And to the hill of frankincense.
Thou art all faire, my love,
There is no spot in thee.

He sheweth his
love to her.

Come with me from Lebanon (my spouse,)
With me from Lebanon :
Looke from the top of Amana,
From the top of Shenir and Hermon,
From the Lions dennes,
From the mountaines of the Leopards.
Thou hast ravished my heart, my sister, my spouse ;
Thou hast ravished my heart, with one of thine eyes,
With one chaine of thy necke.
How faire is thy love, my sister, my spouse !
How much better is thy love then wine !
And the smell of thine oyntments then all spices !
Thy lips, O my spouse ! drop as the hony combe :
Hony and milke are under thy tongue,
And the smell of thy garments is like the smell of
Lebanon.
A garden inclosed is my sister, my spouse :
A spring shut up, a fountaine sealed.
Thy plants are an orchard of pomegranates, with pleasant
fruits,
Camphire, with Spikenard,
Spikenard and Saffron,
Calamus and Cynamom, with all trees of Frankincense,
Mirrhe and Aloes, with all the chiefe spices.
A fountaine of gardens,

SOLOMONS SONG

CHAPTER IIII

The Church
prayeth to be
made fit for
his presence.

A well of living waters,
And streames from Lebanon.

Awake, O Northwinde, and come thou South,
Blow upon my garden, that the spices thereof may flow out :
Let my beloved come into his garden,
And eate his pleasant fruits.

CHAPTER V

Christ awaketh
the Church
with his calling.

I AM come into my garden, my sister, my spouse,
I have gathered my Myrrhe with my spice,
I have eaten my honie combe with my hony,
I have drunke my wine with my milke :
Eate, O friends,
Drinke, yea drinke abundantly, O beloved !

The Church
having a taste
of Christes
love, is sicke
of love.

I sleepe, but my heart waketh :
It is the voyce of my beloved that knocketh, saying,
Open to me, my sister, my love, my dove, my undefiled :
For my head is filled with dewe,
And my lockes with the drops of the night.
I have put off my coate, how shall I put it on ?
I have washed my feete, how shall I defile them ?
My beloved put in his hand by the hole of the dore,
And my bowels were moved for him.
I rose up to open to my beloved,
And my hands dropped with myrrhe,
And my fingers with sweete smelling myrrhe,
Upon the handles of the locke.
I opened to my beloved,
But my beloved had with drawen himselfe, and was gone :
My soule failed when hee spake :
I sought him, but I could not find him :
I called him, but he gave me no answer.
The watchmen that went about the citie, found me,
They smote me, they wounded me,
The keepers of the walles tooke away my vaile from me.
I charge you, O daughters of Ierusalem, if ye find my
beloved,
That yee tell him, that I am sicke of love.

What is thy beloved more then another beloved,

SOLOMONS SONG

O thou fairest among women?
What is thy beloved more then another beloved,
That thou doest so charge us?

CHAPTER V

A description
of Christ by
his graces.

My beloved is white and ruddy,
The chiefest among tenne thousand.
His head is as the most fine gold,
His locks are bushy, and blacke as a Raven.
His eyes are as the eyes of doves by the rivers of water,
Washed with milk, and fitly set.
His cheekes are as a bed of spices, as sweete flowers:
His lippes like lillies, dropping sweete smelling myrrhe.
His hands are as gold rings set with the Berill:
His belly is as bright ivorie, overlayd with Saphires.
His legges are as pillars of marble, set upon sockets of
fine gold:
His countenance is as Lebanon, excellent as the Cedars.
His mouth is most sweete, yea he is altogether lovely.
This is my beloved, and this is my friend,
O daughters of Ierusalem.

CHAPTER VI

WHITHER is thy beloved gone?
O thou fairest among women,
Whither is thy beloved turned aside?
That we may seeke him with thee.

The Church
professeth her
faith in Christ.

My beloved is gone downe into his garden, to the beds of
spices,
To feede in the gardens, and to gather lillies.
I am my beloveds, and my beloved is mine:
He feedeth among the lillies.

Thou art beautifull, O my love, as Tirzah,
Comely as Ierusalem,
Terrible as an armie with banners.
Turne away thine eyes from me,
For they have overcome me:
Thy haire is a flocke of goates,
That appeare from Gilead.
Thy teeth are as a flocke of sheepe
Which goe up from the washing,

Christ sheweth
the graces of
the Church,

SOLOMONS SONG

CHAPTER VI

Wherof every one beareth twinnes,
And there is not one barren among them.
As a piece of a pomegranat are thy temples
Within thy lockes.
There are threescore Queenes, and fourescore concubines,
And virgins without number.
My dove, my undefiled is but one ;
She is the only one of her mother,
She is the choice one of her that bare her :
The daughters sawe her, and blessed her ;
Yea the Queenes and the concubins, and they prayzed her.

and his love
towards her.

Who is she that looketh forth as the morning,
Faire as the moone,
Cleare as the sunne,
And terrible as an armie with banners ?

I went downe into the garden of nuts
To see the fruits of the valley,
And to see whether the vine flourished,
And the pomegranats budded.
Or ever I was aware, my soule made me
Like the chariots of Amminadib.

Returne, returne, O Shulamite ;
Returne, returne, that we may looke upon thee :

What will yee see in the Shulamite ?
As it were the company of two armies.

CHAPTER VII

A further de-
scription of
the Church
her graces.

HOWE beautifull are thy feete with shooes, O princes
daughter !
The ioynts of thy thighs are like iewels,
The worke of the hands of a cunning workman.
Thy navell is like a round goblet,
Which wanteth not licour :
Thy belly is like an heape of wheate,
Set about with lillies.
Thy two breasts are like two yong Roes
That are twinnes.
Thy necke is as a towre of yvory :

SOLOMONS SONG

Thine eyes like the fish pooles in Heshbon, by the gate of
Bathrabbim :

CHAPTER
VII

Thy nose is as the towre of Lebanon,
Which looketh toward Damascus.
Thine head upon thee is like Carmel,
And the haire of thine head like purple,
The king is held in the galleries.
How faire, and how pleasant art thou,
O Love, for delights!
This thy stature is like to a palme tree,
And thy breasts to clusters of grapes.
I said, I will goe up to the palme tree,
I will take hold of the boughes thereof:
Now also thy breasts shall be as clusters of the vine,
And the smell of thy nose, like apples.
And the rooffe of thy mouth like the best wine,
For my beloved, that goeth downe sweetely,
Causing the lippes of those that are asleepe, to speake.

I am my beloveds,
And his desire is towards me.
Come, my beloved, let us goe forth into the field :
Let us lodge in the villages.
Let us get up earely to the vineyards,
Let us see if the vine flourish, whether the tender grape
appeare,
And the pomegranates bud forth :
There will I give thee my loves.
The mandrakes give a smell,
And at our gates are all maner of pleasant fruits, new
and olde,
Which I have laid up for thee, O my beloved.

The Church
professeth her
faith and
desire.

CHAPTER VIII

O THAT thou wert as my brother
That sucked the brests of my mother,
When I should find thee without, I would kisse
thee,
Yet I should not be despised.
I would leade thee, and bring thee into my mothers
house,
Who would instruct me :

The love of
the Church
to Christ.

SOLOMONS SONG

CHAPTER VIII

I would cause thee to drinke of spiced wine,
Of the iuice of my pomegranate.
His left hand should be under my head,
And his right hand should embrace me.

I charge you, O daughters of Ierusalem,
That ye stirre not up, nor awake my love
Untill he please.

(Who is this that commeth up from the wilderness,
Leaning upon her beloved ?)

I raised thee up under the apple tree :
There thy mother brought thee forth,
There she brought thee forth, that bare thee.

The vehemencie
of love.

Set mee as a seale upon thine heart, as a seale upon
thine arme :

For love is strong as death,
Jealousie is cruel as the grave :
The coales thereof are coales of fire,
Which hath a most vehement flame.
Many waters cannot quench love,
Neither can the floods drowne it :
If a man would give all the substance of his house for
love,
It would utterly be contemned.

The calling of
the Gentiles.

We have a litle sister,
And shee hath no breasts :
What shall we doe for our sister,
In the day when she shall bee spoken for ?
If she be a wall,
We will build upon her a palace of silver :
And if she bee a dore,
We will inclose her with boards of Cedar.

I am a wall, and my breasts like towers :
Then was I in his eyes as one that found favour.
Solomon had a vineyard at Baalhamon,
Hee let out the vineyard unto keepers :
Every one for the fruit thereof was to bring a thousand
pieces of silver.

SOLOMONS SONG

CHAPTER VIII

My vineyard which is mine, is before me :
Thou (O Solomon) must have a thousand,
And those that keepe the fruit thereof, two hundred.

Thou that dwellest in the gardens,
The companions hearken to thy voice :
Cause me to heare it.

Make haste, my beloved,
And be thou like to a Roe, or to a yong Hart
Upon the mountaines of spices.

The Church
prayeth for
Christes
comming.

END OF VOLUME III

